

BHAVAN'S LIBRARY

This book is valuable and
NOT to be ISSUED
out of the Library
without Special Permission

To

Shrimati Debiavati Mukherji,

With
all good wishes

Maharashtra

Banaras. 2. 10. 8. 1952.

MYSTIC EXPERIENCES.

TALES OF
YOGA AND VEDANTA
FROM
THE YOGA VISISHTHA.

BY

BHAGAVAN DAS

*Author of 'The Science of Peace', 'The Science of Emotions',
'The Science of Social Organisation in the Laws of
Mani', 'The Essential Unity of All Religions',
'World War and its only Cure—World Order
and World Religion', 'The Science of
the Self,' etc.*

With Notes by Dr ANNIE BESANT

THE INDIAN BOOKSHOP
THEOSOPHICAL SOCIETY, BENARES CITY,
INDIA

1944

13. Fundamental Psychological Principles of World wide Social Reconstruction	„ 0 4 0
14. Communalism, Its Cause and Cure ..	„ 0 4 0
15. Ancient Solutions of Modern Problems ..	„ 0 8 0
16. *Mānava-Dharma-Sārah, (Laghu; in (Samskr, abridged) ...	„ 0 8 0
17. *Mānava-Dharma-Sārah (Brihat, in Skt, unabridged, with very full Index of subjects), cloth 2-4-0, boards	„ 1 8 0
18. †Samanyava, (in Hindi, 2nd edition in the Press) समन्वय
19. †Purushartha (in Hindi; 2nd edition in the Press) पुरुषार्थ ..	„ 3 0 0
20. Prayojana (in Hindi) प्रयोजन (दर्शन का)	„ 2 0 0
21. †Shāstra-vāda vs Buddhi-vāda शास्त्रवाद व्याप्ति व्याद (in Hindi)	„ 0 4 0
22. Anore Bessant and the Changing World ..	„ 0 4 0
23. Many pamphlets in English in Adyar Pamphlets Series, and others in English and Hindi	

*Mānava-Ārsha-Bhāshya, by Shri Indirā
Ramana Shāstrī (in Skt, and Hindi),
super-royal 8vo, 650 pp, cloth ... Rs 3 8 0

To be had from the Manager, The Indian Book Shop,
Benares City; also, The Theosophical Publishing House,
Adyar, Madras Books marked † can be had from the
Sastā-Sāhitya-Mandal, Connaught Circus, New Delhi.
Those marked * may be had direct from the author also;
address—Dr. Bhagavan Das, Benares (Cantt). Full
pamphlet of Opinions on the above works, may be had on
requisition. Prices are liable to change without notice.

MYSTIC EXPERIENCES.

TALES OF
YOGA AND VEDANTA
FROM
THE YOGA VĀSISHTHA.

BY

BHAGAVAN DAS

*Author of 'The Science of Peace', 'The Science of Emotions',
'The Science of Social Organisation in the Laws of
Manu', 'The Essential Unity of All Religions',
'World War and its only Cure—World Order
and World Religion', 'The Science of
the Self', etc.*

With Notes by Dr. ANNIE BESANT

THE INDIAN BOOKSHOP
THEOSOPHICAL SOCIETY, BENARES CITY,
INDIA

1914

Published by the Indian Book Shop
Theosophical Society,
Benares

Printed by Rameshwar Pathak,
At The Tara Printing Works,
Benares

CONTENTS

	PAGE
Preface to the 1st and Prefatory Note to the 2nd edition	vi
Foreword	vii
Book—I. Rāma's Vairāgya	1—15
The Dying of Desire—The coming of the Master—The questioning and prayer— The promise.	
Book—II. The <u>qualifications</u> of those who desire deliverance	16—34
The history of Shuka—The Disciple and the Teacher—The pace of progress— Exertion and Destiny—The Meaning of Destiny—The origin of the Science—Who may ask and who may answer—Attain- ment of True Knowledge—Shama and the other means.	
Book—III. The World Illusion and the real Self	35—97
The nature of the Dṛṣṭya—The story of the Space-born—Recurring questions— The story of Līlā—The story of Līlā con- tinued—Consciousness—The story of Līlā continued—The story of Karkati; her hunger and austerities—The transforma- tions of Karkati and her further Tapas— The question of the Rākshasi—The answer—The end of Karkati's story.	
Index of Proper Names	99—102
Index-Glossary of Samskrīt Words ...	103—112

PREFACE

The *Yoga-Vasishtha*, a Samskr̄it work, in thirty-two thousand *shlokas*, or sixty-six thousand lines, is highly honored among Indian Vēdāntins, for its philosophy and its hints on practical mysticism, as also its literary beauty and poetry. The saying about it, among the Vēdāntins, is that it is a work of the *ādīgha-avasthā*, i.e., for the philosopher-yogi, who, having mastered the theory, is passing on to the practice of it; while the other well-known works, even the *Gītā*, the *Upaniṣads*, and the *Brahma-sutras*, are works of the *ādīhāna-avasthā*, i.e., for those who are yet trying to master the theory.

The very highly abbreviated version, of about a sixth of the work, which is here presented to the public, originally appeared in *The Theosophical Review* (of London, then edited by Mrs. Annie Besant and Mr. G. R. S. Mead), in 1899-1901. Mrs. Besant very kindly added some valuable notes which greatly elucidate some exceedingly obscure portions of the Story of Līlā.

Friends have, from time to time, wished that the tales were rescued from the oblivion of the pages of a periodical. The present General Secretary of the Indian Section of the Theosophical Society, Pandit Iqbāl Nārān Guriū, kindly expressed the desire to fulfil that wish, through the publishing department of the Section. Thus the tales are re-appearing after having slept for nearly thirty years. I have revised them, but with scarcely any alterations. There has been no opportunity to submit her notes to Mrs. Besant, for revision. They have been printed exactly as they first appeared.

Benares,
October 1, 1927

BHAGAVAN DAS.

PREFATORY NOTE TO THE SECOND EDITION

This second edition is only a reprint of the first, with a few verbal alterations here and there, in the text, and some additions in the notes. Two Indexes are new; one is of proper names; the other is of Samskr̄it words, and gives suggestive etymologies, and explanations in English as well. A translation, in French, by Mrs. Engenie Vanden Houten was published in Brussels, in 1938.

Benares, 25. 12. 1944.

BHAGAVAN DAS.

FOREWORD

Two histories the Sage Vālmīki wrote, to teach the growing world he loved so well, the way of virtue and of happiness. The one, intended for the younger souls, depicts the outer life of Rāma, prince and King of Ayodhyā, in the North, and tells of how he warred against and slew the evil King, Rāvana, Lord of Lankā in the South. This ancient book is known to all the world as the Rāmāyana. The other, less known, helpful at a later stage, is called the Yahā Rāmāyana, Greater Book, and it describes the inner life of Rāma, telling how he triumphed over foes within himself, and so prepared to fight and conquer, for the helping of the world, the outer evil forces rampant in that time.

The story of this Greater Book is here essayed in brief.

BOOK I
RĀMA'S VAIRĀGYA

CHAPTER I

The Dying of Desire

Rāma, in the first exuberant and beauteous bloom of youth, with the whole world around wearing its most attractive hues for him, eldest son of Dasharatha, over-lord of all earth's kings, heir to the glories of the Solar Race of Rulers that abided on the earth only to teach to other kings the duties of their office—unto Rāma, while engaged in going round the Tirthas, shrines and sacred places of the land, at the early age of sixteen years, came Vairāgya, exhaustion of the outward leading forces of Desire, and revulsion from attachment to all things that perish. He heard the call of the Eternal from whose presence he had wandered forth. He heard the call, and not yet understanding its full meaning, turned his face towards his home from his pleasure wanderings and sports in the fair places of the earth.

There, in his royal home, the prince's large-eyed face grew daily larger-eyed with wistfulness and pining for he knew not what yet clearly; and he sat in sadness in his palace with no heart for anything; or if he moved, then languid and laborious, at much urging of his loyal kinsfolk, even for the doing of the daily duties ordered for his race by his great forefather Manu.

Then they told the king, his father, how his loved son's face grew pale and paler every day. And the king was full of care, and called the prince and asked him tenderly: "What is the longing, O my son, that so distresses thee?" And he

asked him this repeatedly, but Rama always answered "Nothing."

CHAPTER II

The Coming of the Master

Then the king went to the Sage Vasishtha, to him who was the Teacher of the Solar Kings, and to whom and to whose race has been assigned the work of holding and expounding on this earth, during this Kalpa eon, the Science of the Highest. And the Sage consoled the king, saying that wrath and sadness and rejoicing came not for small cause unto the good.

The king went back unto his halls, taking the Sage with him to see the prince, and sat thinking upon those words of his, unsatisfied and doubtful. But even as he sat so lost in care, the warders of the palace gates announced the Rishi Vishva mitra standing at those gates, accompanied by other sages and disciples. Hastening out to do due honour to the Sage, the monarch saw that grand and glorious form, casting forth light on all sides like the sun, and crowned with matted yellow locks like flames of fire, tinging the palace-guard, with all its flags and cars and elephants and horses with a bright glow of gold, combining in one shining frame the Tejas⁽¹⁾ of the Brahmana with the Ojas⁽²⁾ of the Kshatriya, looking like some large mountain peak of snow, with head enveloped in a sunset lightened haze of clouds, tranquil and all gentle, yet inspiring awe, calm-fronted happy, peaceful, yet disturbing the beholder's mind with new and vague emotions of reverence and humility and wonder, sprinkling the people, in sweet words and gracious glances, with sprays of that compassion which o'er-filled his mind as limpid waters fill the mountain lake.

(1) Splendour, lustre.

(2) Energy, vitality.

The monarch saw and bent low till his forehead touched those holy feet, and meekly led them in, and, offering service, begged for task to do, and said he would perform.

And Vishvāmitra asked that Rāma should be given to him, for a space, to help in the performance of high sacrifices, wherein Kshatṛjya help was indispensable to Brāhmaṇa.

Then the king told Vishvāmitra how his son was listless with an unknown malady; and sent for him and placed him there before the Sage.

CHAPTER III

The Questioning and Prayer

Vishvāmitra asked the prince, "What ails thee?" And the prince replied in words, slow with their weight of meaning, but flowing in a stayless stream of stores long gathered:

"Bhagavan! Great and Holy One! since thou askest me I answer thee, for none, however mannerless, may dare gainsay the Great Ones. Here in my father's mansions was I born, and brought up here, and here I studied what was taught to me. Thereafter, following carefully the ways of truth and virtue, I travelled over all the ocean-girdled earth. And by the time I brought my travels to a close, reflection rose within me strongly, and swept away my interest in the world, and, ever since, I take no pleasure in the things of life, and always I am pondering within myself—What is this that men call pleasure? What is pain? What is this expanse and series of Samsāra, endless World-Procession?"

A] "The world is born to die, and dies to reappear, and everything but passes, nothing stays. And all the world is but the play of mind; and that, we see, is false. Who, then, has cast this glamour on our eyes and made blind playthings of us? Always are we running as the deer, run for the

mirage-water in the desert, and always do we find that water turning into sand at near approach. And as I think of this, and who I am and whence I find no pleasure in these large dominions, nor any in the enjoyments that they can supply

✓ "Do thou expound to me, O Sage! what is it, this that dies, this that is born again and grows? What are old age and death and evil fortune, and birth and riches disappearance and appearance? How may pain cease? Such are the thoughts that haunt me night and day and the great misery of the world weighs like a stone upon my heart, and often should I weep aloud except for fear of my own kinsfolk. Such are my ailments, such the malady that embitters for me all sweet things of life. Thinking of the many pains that hedge round every pleasure my mind can find no peace and frets unceasingly, like the wild forest elephant newly put in chains

"O Munि! ⁽¹⁾ men invented wealth to ease their pains But Lakshmi ⁽²⁾ fickle, thankless gives not ease but ever breeds heart burning discontent and greed and greater misery ever leaving man when most he wants her, ever paying back his love with laugh of scorn

"And Life itself, for which we crave and beg so cringingly and piteously and meanly life is fickle as the droplets trembling on the edges of wind shaken leaves. More sensible is it to try to bind the winds more sensible is it to try to break up space, more sensible is it to try to wear the running river's ripples as a wreath, it is not sensible at all to place faith in our faithless lives! No love of life is left in me O Munि!

"Men find enjoyment in the play of Pride. How may I speak out all its pettiness! The I, the I, ever the empty I!

(1) Ascetic originally an ascetic who had taken the vow of silence. (2) Goddess of Wealth and Prosperity

When I consider how from utter emptiness it takes its birth, and grows and flourishes therein, and how from its vacuity there flows full store of miseries and evils for all men, I have no heart to speak of I at all, and wish to give up even food and drink, and nourish not, but starve to death, this ever-yawning, all-devouring I.

"This Mind that makes such willing slaves of us, and flings us ceaselessly from place to place, itself not resting for a single moment in the heart—I have no wish to serve this tyrant any more, and yet know not how to subdue its giant strength. Easy it were to drink up all the ocean; easier to pluck Mount Mēru⁽¹⁾ by the roots; far easier to eat the flames of fire; it is not easy to restrain the mind."

"And stronger than the mind is Trshnā⁽²⁾. Burning quenchlessly within, it consumes me as the sun's glare kills the morning's moistures. The highest reaches of perfection, whereon I try to give my faith a resting place, it undermines and tumbles down like some strong-toothed burrower of the earth. Like dead leaves in the swirl of the waters; like light straws in the sweep of the storm; like pale clouds in the skies of autumn; helplessly I whirl about in the race-grounds of Desire. I have only heard the wonder that the wise cut through its adamantine firmness with the flatless sabre of Vivēka⁽³⁾. But yet it seems to me that even the edge of the sword, or the spark from the forge of iron, or even the tongue of the lightning, is not so strong and keen as the Trshnā that rules in the heart.

(1) The great mountain, the axis of the earth, the emblem of stability and permanence.

(2) Desire; literally thirst, the wish to live as an individual separate from other individuals, janhi, in Buddhist Pali literature.

(3) Discrimination—between the real and the not-real, the Self and the not-Self, the Eternal and the Transient.

Utp "See further wherein this strong Trshnā centres! This foul frame of flesh and blood and bone that is so dear to us! Its very being is pretence and falsehood! Unknowing in its nature, yet it knows; composed of many, yet appearing one; foul everywhere and yet seeming so fair; it is not dead, not is it yet alive. I have no love for this old house of mine, an open thoroughfare for ceaseless winds, o'erspread with cobwebs feigning shape of gerves, running with filthy drains in all its parts, painted with blood, plastered with things impure, raftered with bones belonging to the burning place by right and only borrowed thence for a brief while, and undermined withal and shaken by the legion vermin of disease O Muni! I would leave it and go forth before it falls about me of itself I do not understand why men should love this false and faithless friend that follows not one step to help the soul when it sets forth on its last long lonely and lightless way, (though this same soul did nurse and nourish it so lovingly, so carefully, day after day, even from infancy unto old age) False friend!, it is our friend only so long as we provide it with good meats and drinks! I will have naught to do with it, or wealth or kingship or desires. But a few days and Time shall sweep them all away.

"When I go over silently in mind the various stages in the life of this unstable frame of ours, my love for it is lost without return. Think of the helplessness, the ailments and the thirst, the dumbness, non-intelligence, greed, restlessness, and piteousness of infancy, its fits of crying, cruelty, and rage. It seems to me that not in later life, in youth or manhood or old age, are our sensations and our cares so keen as during child-hood. A life of ceaseless terror is the child's, and of restraint from parents, teachers, and from elder children, and ever are its wishes thwarted everywhere. They are not wise that say childhood is happy

"Passing beyond the ills of infancy, the human being rises into youth only to fall again. The lusts of life then take firm hold of him and, helpless as the child put into trance with the black crystal, he obeys their inspirations. Smiling for a brief moment like the lightning, only too surely youth precedes the groans of thunder and the tears of rain in age. Burning and sweet and bitter all in one; stained with sooty sin, yet varnishing its vice and hiding it under the paint of beauty, this passing flush of youth, like flush of wine, it has no charm for me. Unstaying, like the city of the sands, more evanescent and more weird than dreams, hollow at heart like mercenary loves, headstrong, muddy, and uncontrollable, like shallow streams, swollen by slightest showers—such is the youth bepraised by paltry wits. The reason that is rightest runs to wrong beneath its sway. In its mad reign the mind that is most pure, most placid, and most self-contained, o'erbreaks its bounds, and grows tumultuous and turbid and discoloured, even as waters in the rains, howe'er transparent they had been before. Youth is a spreading forest, wherein dwells at ease and roams at will the mighty elephant of Abhimāna⁽¹⁾, and the snakes of sin infest the tangled undergrowths of the mind's fancies in its depths. Youth is a lotus flower, pollened with sensations that part in the tasting, petalled with evil pranks that lead to pain, beloved of the black bees of remorse and care. Youth is an ocean, surging with the countless waves of vice amongst which there disport the myriad sharks of ailments body and mental. More, far more difficult is it to cross unwrecked this ocean, than the other ocean of mere waters with all its storms and tempests and mischances. They are the happy, they are the blessed, they are the Great Ones to be worshipped, who have passed beyond its tumults.

(1) Pride arising from the sense of separateness which desires leads to a feeling of superiority over others

safely into Peace

"They say that Love is glorious Alas ! the short lived loves of youth and sex, between these dolls of dust moistened with water that we are, dolls fashioned with a little flesh, moulded over bones, and tied and held in place with thongs ! The eyes that see the depths of Heaven in each other—they are but skin and nerves, blood, pigment and salt tears. The flowing locks, perfumed with sweetest scents, the maze of shining curls that dazed the mind, the bloom of burning gold, the moon face and its smiles like blowing lotus buds, the glowing burst down which the wreaths of priceless pearls streamed like the streams of Ganga down the snowy slopes of Humavan and the golden sides of Meru how are these fit food, O holy Muni !, for the fire of the cremation ground and its ill-omened birds and beasts of carrion ! What is the meaning of these strange and cruel things, O Sage ? Alas ! these dazzling limbs are all mere flesh. The ruthless winds shall blow about the ashes of those forms that were erstwhile, unto each other, the whole concentrated world with all its joys

"And even worse than youth is the old age we see around us. Far better youth should die than pass into the living death of age. As youth did mar the innocence of infancy, so age fitly destroys the joys of youth. As the hot blast dries the dew-drop, as the hoarfrost blights the bloom as the torrent tears down green trees, so old age overpowers youth. No friend stands fast to help against that sure defeat. Even intelligence, at the approach of age, deserts the man, like a high-minded dame insulted with a rival. Only a ceaseless, helpless, craving for the past, makes a lasting home in the desolate heart, even as obscene vultures make their roost in old, leafless, and scorched and stunted trees. And ever present terrors of the future sweep o'er it as hot winds sweep o'er the desert. Better to see a city long deserted, better to see a

nable tree cut down, better to see a fertile plain parched by long drought ; it is not good to see an age-wrecked human frame. Whom not the mightiest foes could conquer in the field of battle, who pierced an unchecked path through the very mountains ; behold how easily they are over-mastered by weak old age. I have not the courage to face it, O Muni !

"I cannot understand how grown up men should hope and try, like little children, to grasp and press sweet tastes from mere glassed images of fruits. Alas ! even the false paints of these images, the forms and colours that attract the infant's hand, even they shrink and shrivel up and disappear beneath the burning touch of Time the Ruthless. Naught is there in the worlds that Time doth not devour. Truly is it the Ishvara of all Ishvaras, God of all gods. None is beyond its sway. We cannot trace the limits of its vast dominion. We try to comprehend and compass it within a year ; but see, it stretches back behind and on before, as the Great Yuga (1) ; when we calculate the limits of the Yuga, it once more advances and recedes into the Kalpa (2), and yet again it swells into the Mahā-Kalpa, endlessly. Whatever there is of the Beautiful, whatever there is of the Good, whatever there is of the Firm and the Weighty, be it Sumāru's (3) self, hopeless and helpless it disappears in the ever insatiate maw of Time. The pitiless, the hard, the cruel, the rough, the miserly, the mean—these too are all equally good meat for it. Aho ! the wondrous perseverance of this Gardener ! Ever is he growing all these fruit-like worlds, and ever is he eating them. Countless are the plants, planets, and stars and comets, in his garden ; Brahmīs are their roots ; Dēvas are their branches ; the Loka-pālas (4) are the

(1) Four yugas, or ages, which make up a Mahā-yuga of 4,320,000 years. (2) A kalpa is a thousand Mahā-yugas, or a "day of Brahma." (3) Same as Mēru ; see p. 5 *supra*.

(4) The eight Regents of the world, one on guard at each of the four points of the compass and the intermediate points.

insects in the rotten fruits that he delights in. The days are the flowers—each haunted by a night bee—with which he weaves his endless wreaths and chains. The suns and moons and all the orbs of heaven are his playthings, lighter in his hands than balls in the hands of babes.

‘Many are his names Kṛtinja, the Ender, Daiva, Doom incarnate, Maha Kata the Great Turner of the Wheel of Countless Cycles. Destiny is his grim bride. Hand in hand they dance an awful dance in celebration of the Kalpa’s end. Tārice purchased slaves of theirs are we and they our masters, all devoid of mercy. Ruthlessly they drive their slaves and prematurely wear them out. Their ever oppressing tyranny transforms our foods into unwholesome poison. The world grows only sick with sensuous joys. Wherewith we seek our ease yields but disease. Our own limbs become our enemies. Truth turns to falsehood. Righteousness it-self deceives. So in sheer despair, the self destroys itself unable to endure that vast oppression longer.

{ ‘Wherein shall we find rest wherein relief, from this relentless horror of impermanence of helpless slavery to Change and Time and Death ?

Ever this stream of living things is vanishing into the shambles of non-entity. Old landmarks disappear, broad countries change their faces, the mountains are worn down by ceaseless flowing waters into mire and marsh and sands and dust. Where we behold today, an immense hollow like the dry bed of an ancient ocean there we see tomorrow, a towering mountain crowned with clouds, where we see that mountain, clothed in green and spreading forests, lifts its head, to-day, to greet the skies, there, next day stretches a flat and arid plain. The body that today is decked with silks and wreaths and unguents, leg, tomorrow, in the grave all bare and wasting into putrid dissolution. Where we see, today, the busy

city restless with its multifarious life, there, a few days later, reigns, without dispute, the silent wilderness. The man that glows with majesty, today, and is the sovereign of many lands, becomes but in a few days a heap of fast dispersing dust. Lush vegetation yields its place to sands ; lands change to waters, waters into lands. The seas dry up ; the earth, the stars, crumble and disappear ; the Siddhas⁽¹⁾ die ; immortals meet with death ; Indra⁽²⁾ does not escape ; and Yama's⁽³⁾ self, who swayed and ruled all others, falls under another's sway ; Brahmā⁽⁴⁾ the Paramēshthi⁽⁵⁾, has an end ; the unborn Hari⁽⁶⁾ too passes away ; and Bhava⁽⁷⁾, Source of Being, goes himself into Non-Being.

"How then may feeble souls like mine find rest from fear of Death, and Change, and Ending ?

"Tell me, O Munis !, how have ye, whom the world calls the Great Ones, sinless Jivan-mukṭas, Emancipate of Soul while living yet within this prison of flesh, how have ye attained to this unshakeable calm of spirit? How have those, Janaka and the others, whose story is conveyed to us by rumour and tradition, gained that Peace? What insight is yours, what secret knowledge, whereby ye are ever in harmony with others, and with Self? How do ye and they walk in the world, without being soiled by all its mite and all its foulness? What great Being, passed beyond Samsara, shall I ever bear in mind to help me as example? What other way may I pursue assiduously to find this Peace of mind? How may I realise my own Eternal Fulness, whereafter I may not suffer from doubts again ?

(1) The 'accomplished', the 'perfected', superhuman beings who live to the end of a kalpa.

(2) King of the gods. (3) God of death. (4) The Creator.

(5) The Supreme; literally the Highest-seated; also Firm-based-upon, Rooted in, the Supreme Brahman. (6) Vishṇu. (7) Shiva.

"Or if no way exists, O Brâhmaṇas !, or if none tell it me though it exists, or if I find it not myself, with laborious search and long, then shall I give up this place of pains wherein so long I have abided, thinking and believing that it was my body. It is not mine, nor am I its at all, and like the flame of the lamp unfed with oil, I too shall pass into extinction, being un-nourished with desire."

CHAPTER IV

The Promise

So ended Râma's speech to the assembled Rshis, as end the peacock's notes, suddenly exhausted, after welcoming the deep dark rain-clouds, bending laden with the waters of com-passion over the faint and thirsty earth.

The Rshis heard that sweet and wondrous speech which was to wash away in its strong flow the stains of many a mind. They heard it with deep joy. The King, his ministers, and chiefs and honoured citizens heard it in silent wonder. The mothers and the ladies heard it, seated in their gallery windows, in a stillness and an awe in which their very ornaments forgot to tinkle. The birds, perched in the garden-creepers and the niches of the palace walls, listened, suppressing their own melodies to drink that sweeter music. The wanderers of Heaven heard those words "Siddhu (1), O Prince !, well done !", the Siddhas(2) cried. And after that, for the fourth part of a Shukrâ (3), flowers fell from Heaven over the gathered Sabhâ (4), like stars down-rushing in their eagerness to hear

(1) Excellent.

(2) Perfected souls, residing in the regions of the upper air.

(3) A shukrâ is the thirtieth part of a day-night, or forty-eight minutes, by which period, the moon's rise advances, or recedes, each night, in the bright, or the dark, fortnights. (4) Assemblage.

that high converse, or like approving smiles of heaven's dames, sent down in luminous crystals to the earth

Then the people heard the invisible Siddhas whispering to each other, how they had roamed the heavens for long eons, and never heard from earth discourse like this, which, for its restfulness and wisdom was not excelled by work of even the Lord of Speech, Bṛhaspati himself, and which instructed and enlightened even the dwellers of the skies. The Siddhas said "Most meet it is we hear what the great Rshis will pronounce hereon, for see, Narada, and Vyasa, and Pulaha have come already, let us hasten then and stand around King Dasharatha's court like bees around the blooming lotus"

With this, that luminous procession of the Munis streamed into the court of Dasharatha, till all its greatness grew too small for more. The chief of Rshis, Narada, was there, still holding in his hands the sweetly sounding Vina⁽¹⁾. And there beside him sat the Rshi Vyasa, dark with the soft blue darkness of new rain-clouds, and Bhrigu, too, and Angira, Pulasty, Chyavana, Uddalaka, Ushira, and Sharaloma—a very clustering of suds enhancing by their contact the glories of each other

Then in the hall of Dasharatha's palace was seen a sight unusual. As the members of the court rose to their feet, to greet the coming Rshis and the Siddhas, denizens of the air, now visible, mixed with the dwellers of the earth, sceptres, wands of office, implements of sport, mingled with the dandas⁽²⁾ of Sannyasa⁽³⁾, braids of hair twisted with durva grass shone side by side with locks crested with jewelled crowns, dresses of sacred bark rustled in company with cloth of silk and gold, and rosaries of beads of crystal rested side by side with

(1) A stringed musical instrument

(2) Sticks carried by ascetics. (3) Sannyasi is an ascetic who has renounced all

chaplets of great moonlike pearls and jasmine flowers

Vasishtha, Vishvāmitra, and the King welcomed the august visitors each and all with Arghya⁽¹⁾ and with Padya⁽²⁾, as required by the old and gracious rules of courtesy, and they too greeted these in turn and all took seats and turned with praise to Rama most beautiful of all that glorious company in his exalted mood⁽³⁾.

The Anuchanas—they who know the Scriptures in their full completeness—blessed him and addressed him thus “Wise are thy words, O Prince! and full of sweetness. Very rare are they. And often long we wait before we find one of such promise as thou art. Many are the trees that grow luxuriantly and clothe themselves in heavy foliage. Few are the plants of sandal that impart their fragrance to the axe that cuts them down. Many are the dolls of flesh and blood and bone that thou hast spoken of. Not often do we find a true mind lighting one. They pass through the old rounds of birth and age and death, of pains and pleasures and are not yet aroused to think what this Samsara is and means. Few are they that, like thee, try to take account of what has gone before and what lies after. Few are they whose intellect flames like thine to make light for itself and for all others. But be thou happy. As thy words are full of wisdom, and of the sweetness and the sadness of Vairagya, so do they carry in themselves full hope of happiness and peace. Never have these, Vivēka and Vairagya, searching discrimination and compassionate dispassion, failed to bring with them Bodha, enlightenment and rest. Twofold is desire, one is the soul.

(1) A ceremonial offering of rice, dīrgha-grass flowers etc. and water presented to persons of high spiritual rank.

(2) Water for washing the feet.

(3) Etymologically, Rāma means he in whom all beings rejoice ‘ramayi’, the Self whom all love for whose sake only is anything else dear.

the other is the pure. The one ties to the wheel of births and deaths ; the other helps to free the Soul therefrom. The one is dead in thee ; the other has now taken large and vigorous birth. And if we cannot show to thee, O Prince !, the light thou seekest, then the very being of the Munis were in vain. Be thou happy, Prince !, for thy enlightenment is near."

[*End of the Vairagya Khanda.*]

BOOK II

THE QUALIFICATIONS OF THOSE WHO DESIRE DELIVERANCE

CHAPTER I

The History of Shuka

"Like Shuka's history is thine, O Prince!" said Vishvāmitra. "Naught more remains for thee to know. Thou hast thyself with thine own subtle mind found what there is to find. Like a fine mirror it requires but burnishing alone to catch the image of the Truth quite truly. Listen then to the helpful story of Shuka. He was the bright son of the Rshī Vyāsa, now sitting here beside thy father. Long did Shuka, sacrifice incarnate, ponder in his heart the mystery of this Samsāra, this World-Process, and by himself determined that (the world was nothing more than mind. Imagination, active, makes it live; imagination, ceasing, makes it ceasebehind the mind is the Supreme Omnipotent. Shuka saw this Truth, but was not confident; only his mind stayed steadfastly away from fleeting sense-enjoyments. Once he asked his father, sitting in a silent region of the mountains: [How does the mirage of Samsāra take its rise; how ceases it; and where and when and whose is it?] And Vyāsa told him. But he answered: 'I myself thought this.' And still he gained not confidence. Then Vyāsa told him: 'Go to Janaka; he knows.' And Shuka went and was announced by the king's warders to the king, saying the son of Vyāsa waited at the gates. Then Janaka, to try him, only said, 'Let be,' and thought no

1. 'That which is ever moving' *See p. 2.*

more of him for seven days. Thereafter he permitted him to come into the courtyard of the palace. There, too, Shuka stayed for seven days awaiting. Then Janaka commanded that he should be led into the inner halls; but he himself would still not see him. So for a further space of seven days Shuka waited, tended by lovely maidens and served with dainty foods and drinks. But Shuka lost not, any time, his calm of mind, nor at the pains and humbling, nor at the honoring and the pleasures, and ever sat silent, and happy, like a moon full and unwaning. Then the king saw him and saluted him and spoke: 'What wishest thou, ascetic youth? Thou hast gained all that there is to be gained, and hast done all that there is to be done!' Shuka replied with his one question: 'Tell me, O teacher!, how this glamour of the world comes into and goes out of being.' And Janaka told him what his father had already said to him.

* Then Shuka: 'So I found myself, with laboured thinking, and so too did my father tell me when I questioned him. You now say the same, and the same is the final finding [of the Shāstras, viz., that this world arises merely out of the Vikalpa (Imagination) of the Self, and ceases with it; there is no deeper substance or substratum in it. Tell me the truth again, O king! Is it even so? Is it no more than this? Shall I put faith in thee, and take my peace of heart from thee?' *

* Janaka said: 'Yea, it is even so. There is no deeper truth than this. There is no other finding. [The nearest is the dearest; the dearest is the simplest. The man is Breakless Consciousness alone.] And by its own imaginations does that Consciousness place itself in bonds and free itself again therefrom. Thy intelligence, O steadfast youth!, has erased to take joy in the things of sense, and therefore, turning back, has seen the Truth. Thy father, with all his stores of self-

denial and of knowledge, has not attained such fullness of the Truth as thou hast. I am more than thy father, and thou art more than I, in the attenuation of sense-cravings !

"Then was Shuka satisfied, and sat, all silent, firmly fixed in the Supreme. Free of sorrow, free of fear, free of laboured effort, free of wish and free of doubt, he went into the solitudes of Mēru later on, for practising Samādhi, and, being perfected therein, at the end of myriad years, he entered into the Ātman, even as a tiny drop of water merges into the ocean "

CHAPTER II

The Disciple and the Teacher

Turning to the gathered Eshas, Vishvamitra continued "Thus hath Rama also found the Truth. The proof thereof is this—that he takes joy no more in things of sense. For while the mind revolves and revels in them is it bound. Soon as it turns away from them is it emancipated. And this comes not to pass, this turning back till after man fold frustration of the search for pleasure. Even as the dawning of the day is simultaneous with the passing of the night, (so is the dawning of true knowledge simultaneous with the passing of desire). And that which Rama feels within himself already is the Truth, and he requires but confirmation from the lips of some one who has gone before in the same path, to know it so even as the Sun requires support from Time to rise into the perfect strength and glory of noonday. Let Vasishtha give the confirmation needed. He is the ancient teacher of the Solar Race of kings. He sees the past, the present, and the future, all as present. Dost thou recall to mind, O Sage Vasishtha !, the teaching that the Lotus-Born⁽¹⁾ Himself addressed to thee and

(1) Brahmi. The land surface of the earth is like an great lotus

me, in far past ages, to quench with its pellucid waters the fire of the great feud between us, and to help all growing souls at the same time, on the pine-crowned summits of Mount Nishadha? Brahman! re-utter then that teaching to this most deserving pupil!"

To this the Munis, all with one accord, said, "It were well."

Vasishtha, then, son of the Lotus-Born, and glorious as his Father, said: "O Muni! I shall do what thou hast asked of me, for how can I refuse thy wish, a wish that seeks the truest welfare of the sons of Dasharatha. For their sake shall I call to mind again unbrokenly the teaching given us by Svayam-bhū, the Self-Born."

CHAPTER III

The Pace of Progress.

Here Rāma asked a question of Vasishtha: "How is it that Shuka's father Vyāsa, who knows all, has not attained to such Deliverance as his son?"

And he replied: "The swarms of worlds that came into existence in the Past, and passed away, within the Light of the Great Central Sun; the worlds that throng it thickly Now as motes the rays of the sun visible; the worlds again that will be formed and be destroyed in the Future—these may not be counted. The Jivas⁽¹⁾ that are born in them again and yet again, passing through worlds within enwrapping worlds, subtle and subtler, even as the layers of skin that fold successively the heart of the plantain stem, these Jivas are not

inserted over a sphere of water, with the edges as the spines of the petals. The presiding deity, "Collective and rest Mind," also called Svayam-bhū, is said, in Purāna myth, to arise out of and sit on this.

(1) Individual souls, embodied.

all or always similar. The Vyasa sitting now beside me is the thirty second that I can remember. Twelve of them had realised the truth of the Supreme but faintly. Ten were high. The rest were higher still. And in the endless future will be born again, Vasishthas, Vyases, Valmikis, Bhrgus, Angirasas and others. So are these many races of Men and Gods and Rshis born and reabsorbed repeatedly. This is the seventy second Tr̄̄ta of the Kalpa we are in. And the same Tr̄̄ta Cycle will appear again in other Kalpas. Many are the times we all have been together in the past as also separately, and so again shall it be in the future. Even as a heap of grain removed from granary to granary ever assumes new order of arrangement new combination so do the Jivas in the universe. The man who has attained to inward peace, passes unfretting through the rearrangement. So this Vyasa, free of fear and care but only Jivan muk̄ta yet, has been born ten times already, and has eight more births before him. In the end he will arrange the scriptures, write the famous story of his race, and then, attaining to the place and office of the Lotus Born Hiranya garbha,⁽¹⁾ pass into the Final Peace.

Difference of kinds in Muk̄ti as Jivan muk̄ti and Videhamuk̄ti, is, O Rama !, a fact only when the subject is looked at from without, to the inner view, Muk̄ti is one and always. The waters of the ocean, sleeping in the windless bays or heaving in the storm-tossed waves are only water still. So too That which is the Free, is as free within the body as without (The outward form of the Muni is mere sense-object, and gives not evidence of the Deliverance of the Spirit.) That is a thing internal, and is more perfect as the effort inwards is more perfect."

(1) Hiranya-garbha, 'golden womb' (primeval primal pranic etherial fire-mist) name for Brhma-Grayam bhū, one of whose forms is the Sun.

CHAPTER IV

Exertion and Destiny

"Spare not Effort. Think not anything of Fate. All is within the reach of everyone in all this universe, if only due endeavour is made resolutely, and the seeker turns not back, losing heart half way. By tireless effort only, has one individual Jiva gained the place of Indra, king of the three worlds. By tireless exertion only, has another 'wave of Chit'⁽¹⁾ become the Lotus-seated Brahmā, the Creator of these worlds. So by highest efforts of their own have two great Beings gained the foremost places of Vishnu and Mahēsha. Indeed, when of two fruits that grow on the same stalk, one gains its true fulness of nice and roundness, while the other hangs sapless, and dry, and hollow, know that this is caused by nothing else than the latent consciousness of Rasa (sap) making due effort in the one alone and not the other.

"Two are the kinds of effort : the effort of the past and the effort of today. Of these two, the latter will prevail over the former, and well-directed effort will achieve its object, even as light brings out the differences of colours. Man always gets only as he endeavours, and what is known as Daiva, Destiny, is naught else than his convergent previous Karma only. There is no other Fate than this. And like two rams they fight, these two, the present Karma and the past, and now the one prevails and now the other, and the stronger wins at last. Therefore let the man call up his energies, and, setting teeth and clenching hands, let him conquer past with present effort. The past may be long gathered, but the present can be carried longer still into the future. The common cry, 'Tis fate!', of men after defeat, is nothing but the cry, 'Oh ! pretty !', that men will utter after suffering. It only means the

(1) The Principle of Consciousness.

fact that the past evil Karma has prevailed in that one instance / How does it forbid, or make impossible all future effort?

Fate Then let the man tread under foot relentlessly, the thought that his past fate is driving him. It is not stronger than his present feeling of ability to resist. The man who disregards the immediate evidence of his senses, and would put greater faith in baseless inference, surely insists that his two arms are snakes, and struggles violently to free himself from them. Having a present feeling of ability to work contrariwise, how should the man allow himself to say that he is driven helplessly by his old Karma into evil courses? Surely such a man is most unfortunate, and never saw a great example. Let him trample down, I say, such weakling thoughts. Let him labour hard to gain deliverance from his bonds. Let him look always on his house of flesh as something that will pass away one day. And let him therefore strenuously avoid the actions and indulgences that mark the beast, and strive to live the life that marks him man. Let him not delay, thinking 'I will do later,' for the chance may not come soon again. Let him associate with the good, and study hard, and let him never fear his labour: it will be vain, for there are great examples that have gone before him. So shall he free himself from helpless births and deaths and so attain the endless joy of Peace wherein all things are Equal, yea, One and the Same, which the wise ones say is highest end of human effort, for sense of Inequality and Separateness is source of Misery"

CHAPTER V

* The Meaning of Destiny

"Then is there no such thing as Destiny, O Sage?" asked Rama. "Is it not true that all the Future is already present in the Present, that all the Present was existent in the Past?"

"Yes," said Vasishtha. "And the truth of it is this. All the Past, the Present and the Future are contained in the Being of the Supreme Brahman. That content is the only true all-determining Destiny. That inmost Being makes and is the causeness of the Cause, and the effectness of the Effect. It includes both; not one only. Effort is included in it as much as the Result of effort. All Jivas are embedded in that all-embracing, all-pervading, all-containing Being. None can stand apart from it and out of it, and say, 'This, which is something separate from me, compels me from without to do this thing.' That which it the Universal, and supports and gives existence to all possible acts, and moods, and substances, cannot be appropriated exclusively and misapplied for the urging of one only of such moods against another of them. It can be urged in support of both the opposing moods equally. All Effects are immanent in that Being. The Whole of It may be said to be the Cause of each and everyone of these Effects. It is manifested by an effect, and may be inferred from it, only after the effect has happened. There is no other way open to Jivas of learning the whole of that Totality of causes, before the happening of an effect. Hence Destiny can never be pleaded as prescribing a particular course of action, but only as explaining it after it has been adopted. For all the purposes of life, each particular course of action must and can be determined with reference only to the circumstances surrounding it immediately and making up the situation, in that limited portion of Space and Time which is within the purview of the individual concerned. The Self is Self-impelled and Self-directed. None Other can compel it. For, were it so, another would be wanted to compel the other, and so on, endlessly. The true and full import of this will appear when that Nature of the Being of the Supreme, which constitutes Destiny has been fully understood. In the meanwhile, let every

one see well, none can dispense with self-exertion Let him exert himself in any way he likes, and, indeed, no man will work in any way but that which will conduce to the accomplishment of the desire that is most strong within him But let him know for sure, and ever bear in mind most firmly, that good comes of good acts, and ill alone of ill

"Know well that Destiny achieveth not its ends without due means Both are predestined Effort is the means for human beings Desire (*Vasana*) is realised, materialised, in action Everyone acts only as he most desires [The long-cultivated and intensified desire of past births appears as the Guiding Fate of this life's actions] Action is desire densified, made visible, desire is quod, and mind is man When men say Destiny drives them to do a thing, they mean but this, that the sum of their past Karma is so leading them That Fate which they refer to is this sum which they have made, for the time being, stronger than their present selves by incurring liabilities to it [In the detailed working of the world, the stronger is the fate of the weaker, nothing else] Then let men try unceasingly by well-directed effort to become stronger than their fate Behold the Rsha Vishvamitra here By a thousand years of rigid self-control and high austerities he triumphed over the fate which gave him a Kshatriya body, and won true Brahmana hood in that same body, so that I myself, between whom and the Rsha there had been a bitter and most cruel war in bygone ages welcomed him, by order of the Father of the worlds, as a Brabmarshi

— "So should the earnest searcher, when the mood of grace is on him, take advantage of it to the utmost and promote it, and when the evil mood asserts itself, then let him battle strongly with it as he can The mood of grace the pure desire for knowledge and for peace, is with thee now, as blossom of the plant of virtue nursed and fostered with much skilled

and wakeful gardening in the past. See that it wither not, but yield thee rightful fruit. Happy art thou that it has come to thee in early youth at length. Let not that youth go by without securing that which will make all the life to come a calm unbroken; and so attend unto the Science of Deliverance that I expound to thee, as it was given of yore to me by Brahmā."

CHAPTER VI

The Origin of the Science

"On what occasion was this science delivered to thee, O Sage I, by the Self-born?" asked Rīma.

Vaishtha answered: "From That wherein (Rest and Motion are as one, which is the Inextinguishable Light within all Jīvas, whose Nature is best named 'Infinite Principle of Consciousness'—from that Infinity of Being rose Vishnu in the beginning of this Cosmic System, as a wave arises on the surface of the ocean. Then from the Lotus-Heart of Vishnu, pollened with thick-crowding stars, was born the Parameśthī, Knower of the Word, of Scripture and of Scripture-meaning, encircled by the Gods and ancient Rshis, Archangels of wisdom and of power. And He sent forth all this creation from within His Mind. In this country of Bhārata Varsha⁽¹⁾, in a corner of the continent of Jambu-dvīpa,⁽²⁾ He placed races of men which in time became beset with pains and sorrows, mental and physical. Then, beholding all their wretchedness, a great compassion rose within His mind, as in a parent's at the sight of children in distress. Pondering how they might find release, he called into existence the cardinal virtues of Tapas, Dharma, Dīna, and Saṃya⁽³⁾, and also the holy places of pilgrimage and

(1) I. e. India

(2) Asia, as one meaning of the word.

(3) Self-denying self-control; lawful ways of life; charity, truthfulness and wisdom.

worship. But He saw again that these were not enough, and that Release, that highest happiness which is named Nirvāna, cannot come except from Perfect Knowledge. Then He evolved me from His mind, and I, appearing from somewhere, like small wavelet on the crest of ocean bellow, stood before Him, humble and obedient. He bade me take seat on the northern petal of the Lotus whereon He was resting, and then said. [My son ! let thy mind forsake its Peace for a brief while, and gain experience of Ignorance, Avidyā, and its consequence of restlessness'] With this behest in guise of curse, I lost the memory of my pure stainless inner Spirit-nature and gave room in my mind, instead to pain, sorrow, disturbance with experience of Samsāra. Then Brahmā said to me [Ask me, my son !, the remedy for thy pains and I will tell thee, so that thou wilt be unhappy nevermore]. And I asked of Him, and was taught, and then He bade me go, as embodiment of His knowledge and teach the Jivas of this Bhīrata Varsha who required such teaching, and were fit to receive it by Vaṇigya and Vichāra, dispassion and reflection. And so I sit in my pre-ordained place while this creation lasts, doing the duty that was set to me.]

'And as He sent me forth so has He sent forth other Rshis too, Sāṇat kumāra Nārada, and many others. So, when the happy times of Kṛta yuga passed away, the times when all were virtuous, and each knew and discharged his duties to all others, then these Rshis made partition of the common earth into many lands and many countries, and appointed kings to rule in them, that ordinances might be well observed, and laws and limits fail not for the want of persons to enforce them. And many sciences, of Smṛti and of Yajña(¹), and of other things, for the achieving of Dharma and of Kāma,

virtuous ways and the joys of life, were given out by us to them.

"Then as the wheel of time rolled further onwards, and deeper degeneration came, and men began ever to step beyond the bounds set for them, and gave way more and more to greed and lust, there came on them inclemencies of weather, sufferings from heat and cold, rivalry and wars and the subjection of man to man, and the artifice of wealth and property, with its inseparable consequence of poverty, and distinctions of rich and poor arose, and penal laws and punishments followed, and sovereigns found it more and more impossible to rule their peoples without engaging in wars with other monarchs. And great despondency and weariness came on these kings, and they were like to fail in their great work of government. Then we, the Rshis appointed for this purpose, first unfolded unto them these stores of knowledge, teaching them to understand the nature and the end of all creation, and see their duties and discharge them with the clear eye and strong heart of true insight. And, for the Science was first given to kings, it has come down under the name of Raja-vi^yā, Raja-gu^{hy}a, Science of Kings and King of Sciences, the Royal Secret Doctrine. Thou too shalt learn it, and thereby fit thyself for thy great duties.

CHAPTER VII

Who may ask and who may answer

"Limited is the Valrigya that is born of special cause. Raja_{ya} is it. A touch of pain breeding dislike of that which gave the touch is but in the next following touch of pleasure. But thine is the unlimited Valrigya that is born without apparent cause given, born of the inner sight that makes discrimination between the Fleeting and the Never-Changing.

and with it realises that the Fleeting, that which has an end however long drawn out, cannot be separated from its Parting and its Page. That is the Sāttvika Vairāgya

"King Arishta nemi, when old age came to him, went into the woods to make Tapasya⁽¹⁾ placing the people in the charge of his strong son. Long he dwelt in Tapas in the solitudes of the Gandha mādana mountains, so called because of the soul filling sweetness of the fragrant flowers that cover them and bloom and blossom all the year round. Indra Lord of Heaven, bade his messengers 'Go unto king Arishta nemi. Honour him and seat him on my heavenly car and bring him hither, so he may enjoy the glories and the greatness of my realms.' They went with Indra's message to the king. He questioned them 'Tell me first, ye messengers of Indra', what the joys and sorrows of your realms may be, and then shall I decide whether I ought to go with you or not. And they answered him 'The harvesting of pleasures there is in proportion to the seed sown here of acts of merit. Highest virtues lead to highest heaven, middling ones lead to the middle plane of it, the common ones to the lowest levels thereof only. And jealousy is there of the greater, and ambition too to pass beyond the equals, and satisfaction also at the sight of others lower. And at the end, when the store of Punya merit is exhausted, on the aroma of which the soul fed and maintained itself in those high regions, then comes the fall, and the gods die and redescend into this world. Such are the merits, such the drawbacks and defects of Heaven.' The king heard and cried out 'Go back to Indra. Much do I respect and thank him. Yet tell him from me that I crave not his joys. Take your car away. I am content with this dire Tapas, with the help of which I shall get rid of this impure fleshly abode of mine, and all the selfish lusts

(1) The same as Tapas, austerity or asceticism

that bind the soul to it' The messengers went back and made report of this to Indra. He was pleased and bade them go again, and this time lead the king to where the Rsh: Valmiki dwelt and pray the Rsh: from him to give unto the king that which he wanted, the Final Knowledge.

✓ 'Thou too hast seen, O Prince!', as thou didst well describe, that offices howsoever high, places and powers howsoever great, worlds howsoever glorious, lives howsoever far reaching in space and long lasting in time, are still as much short of the Infinite and the Supreme as the lowest, meanest, poorest smallest and most ephemeral; that mere addition of the finite to the finite will not make the Infinite, that the Inner alone is the Inner and the Infinite, ever present and ever-available if we would only turn our eyes to It, that the Outer is always only the Outer and always within the Inner; and that the Knowledge of the Inner and the Infinite alone, whichever holds, and ever deems, at once, within Itself, all Outer and all Finite, can bring satisfaction.

'Knowledge is the only Cure of ills. As the small ills of daily life are tided over with the help of petty knowledge, so can this giant all-pervading Ill of Doubt, Despair, and Weariness which lies concealed in the heart of all limited life, however high or low, be mastered only with the aid of the Great Knowledge of the Truth of the Lord of Life and Death.

'Four are the warders standing at the gates within which dwells that Knowledge Shama, 'Dispassionate Calm of mind,' Vichara, 'indefeasible, invincible, untiring Reflection,' Santosha, 'greedless Contentment,' and Siddhusamsarga, 'Association with the Good.'

'He who has felt the grasp of that great Ill of Doubt, and is resolved to grapple with and master it, he who possesses the Satyaka (pure) Vairagya, and has the means to satisfy these four gatekeepers of his fitness, or three or two or even

one alone of them completely—for service of the one, if well performed, becomes the service of the others too—he can have those gates opened to him

"And he who has already passed these gates and made acquaintance with the Resident within he is the person fit to guide others to that Home of Peace

"Worthy act thou to ask, and I will answer. The way is the Ancient Way of Rational Intelligence. Walk it with me untiringly. None may transcend it. Reason in its fullness is the guide of all life. It includes all seeing."

CHAPTER VIII

Attainment of True Knowledge

"Believe, O Prince I, that such high knowledge is, and that untiring search by ever stronger thought will bring to it. Were it not so, how many great and good men had succumbed to care and sought surcease of agony in suicide. That they did not succumb is proof that they did find the Remedy for their mental illness. Reflection shows the way to cure all pains. Let none think lightly then of such Reflection. The men who served Vichāra faithfully received from it the gift of that true insight which enabled them to look on all the ever passing Process of the World, its joyes and hates, its laughter and its tears, its ecstasies and anguish, with an equal mind, cool, fearless at peace with all. They have viewed this process as a vast Drama wherein the one single actor, Self, becoming the countless players, and the scenes as well, lands, seas and forests, endlessly rehearses, for his own Pastime, all possible experiences of pain and pleasure. They who have not yet found the secret of this View shall suffer till they find it. But when they find it, then shall this journey through Samsāra

become as voluntary Play to them, Tragedy and Comedy in equal measure, ever balanced, one against the other.

"Holding fast this View, the Great Ones, who have gained the lucid mind and seen the Self, roam in the worlds at will. They grieve not, want not, ask not good or ill. Doing all their duties they do nothing. Pure are their actions, pure their dwelling-places, pure their ways. All violence of struggle, all wrong views, all prejudices, all partialities, cease when the Supreme Self is seen; and then the mind, free of desires, attains the silent, soft, and sweet sereness of the cloudless midnight moon of autumn.

"But such high mood is not attained without beholding the Ajna-'Tat-tva', the Essential 'Nature' ('That-ness') of the Self, without understanding deeply, without perceiving, without realising, the Oneness and Non-separateness of all things, in the One-without-Another, without-a-Second, the 'Self which is Naught Else than Self all-one'.

"Then let men strive with all their might, through all their life, to see that Ajman face to face.

"Riches avail not in that search, nor friends, nor kinsfolk. Motion of hands or feet avails not, nor torture of the body, nor travellings, nor holy places. Only by conquering the unrest of the mind, by one-pointed Vichāra, helped by Shama and Santosha and Saṃsāra, may cognition of the Self be gained, and then, by Yoga, gradually comes the mergence in it by attenuation of Upādhis.⁽¹⁾ The former may be gained sitting or standing, moving or resting still, by man or god, or Rikṣasa or Daitya or Dīnava, whoever will make Vichāra manfully and single-heartedly for it. Indra sought and gained it. Indra's great rivals, Prahlāda and his grandson Bali, both mighty monarchs of the Daitya race, did also gain

(1) Eshtha, envelope, garments, tenments, vehicles of the soul.

it. So did Vibhishana and others of the Rakshasa race. Doubtless that Cognition, that Awareness, that All Self-Consciousness, may be gained by any who will really turn to look for it, for the Self is verily everywhere and always, therefore Here and Now.

Thou too, if thou searchest with the help of those four helpful friends, shalt certainly achieve it, and be happy as the Jivanmuktas⁽¹⁾—Han and Hara and the great Brahmarshis."

CHAPTER IX

Shama and the other Means

ā/m)⁽²⁾ "Shama⁽³⁾ leads to that high knowledge, and is itself in turn perfected by it. Shama is indeed the Final Peace wherein there is no error. They in whose hearts has bloomed the lotus flower of Shama, they have indeed two lotus hearts like Han's self. The wealth of the three worlds wins not such joys as ever wait on him who owns the wealth of Shama. The moon in all his glory gladdens not the hearts of men as does the sight of him who has attained to perfect gentleness and is at peace with all his fellow beings. The enemies of such forget their enmity at sight of him and are converted into friends. Even the outcasts, even the abandoned, even the thieves and murderers that may not trust another of their kind, place faith implicitly in such a one when he approaches them. Even as the beast of prey and bird of innocence good and bad alike, have trust unquestioning in the mother, so even have all men, of crooked ways or straight, trust suspensionless in him. The

(1) The Yogo Vanishika seems to use this word generally as including all the stages of Mukt in which an Upajīl, a material sheath or vehicle, a body, however refined its substance, is muktah.

(2) Tranquillity, calmness, non restlessness of mind.

very beasts cease from their mutual struggles in his presence. And men take greater joy to see him than they do to see whatever else is dearer to them even than their lives, and they approve with welcome whatsoever he does with quiet, unrelated, unaggressive mind.

He who suffers not from violent elation or depression of the mind, he is the Shānta (Peaceful). He who looks with equal eye on all, and grasps not eagerly nor violently flings away anything, he is the Shānta. He who touches all affairs with an intelligence refined and pure, and ever seeks the good of all and shrinks from causing pain, he is the Shānta. He who does with wakefulness the duty of his life externally, but ever slumbers dreamlessly within, he is the Shānta. He whose mind maintains a calm unruffled, through feast and revel as through war and death; who yields not place in his mind for a moment to a mean wish even in dire misfortune, even in world cataclysms, whose mind is ever stainless as Ākāsha. Space is, although it holds all worlds, he is the Shānta.

"The mind of such a one evolves and radiates around peace from within itself as the stars radiate light. In such a one the Supreme Essence manifests Itself of its own gladness.

"Santosha, deep contentment, is but the fuller and more positive form of Shama.

"Then, purified in mind with Quiet and Contentment, enter thou, O Prince !, on the enquiry into the nature of That which will explain all else; on the Vichira⁽¹⁾ to which thou hast thyself already in thy questionings given form, thus, WHO AM I, AND WHENCE; AND WHAT AND WHENCE IS THIS? To know the true Nature of the 'I' and of the 'This'; to know that, and how, and why, the latter is ever rising and subsiding within the former; is to know All and to find

(1) Etymologically, the word means 'exploration'; 'going to and fro'; enquiry, reflection, pondering, looking before and after, this"---

Peace None should despise Vichāra It is man's only refuge, his only instrument of work All this multifarious life of men is based on nothing else than their Vichāra and all its complex business is conducted by its help alone, though it be righteous now and wrongful then They seek ~~he~~ remedies for their pains by means of it alone finding it if the Vichāra happens to be deep and sound sufficiently and failing otherwise Let none pretend that he can do without Vichāra No more can he do so than he can see with others eyes, or run away from his own shadow. Even the uselessness or non-existence of Vichāra may not be decided except by means of that Vichāra Better the rockbound toad, better the crawling earthworm, better the blind cave serpent, than the man without Vichāra Only the intelligence that has been sharpened and made subtle by Vichāra sees that Highest Being that is subtler than the subtlest, smaller than the smallest, greater than the greatest, (for its Consciousness envelopes and contains them all)

'Strengthen and make perfect this Vichāra by association with the Good Ones Where they are, emptiness is fullness, ill fortune is good fortune, death is a feast Their presence is as the searing snow to the poison-plants of evil, as the strong wind to the fogs and mists of ignorance and perplexity It is as the gentle fostering sun and rain and air to the seeds and shoots of Knowledge. It is enough that they exist on the earth, more is not wanted

'Bear in mind O Prince!, that the greatest gain is the gain of Contentment, that the truest way is the Way of the Good Ones, that the Final Knowledge is the Knowledge of the Self and Its Nature gained by deep Reflection, and that the highest happiness is the Happiness of Peace ''

[*End of the Mumukshu-Vyavahara-Prakarana, the Book of the Way of those who seek Emancipation*]

BOOK III

THE WORLD ILLUSION AND THE REAL SELF

CHAPTER I

The Nature of the Drshya⁽¹⁾

Vasishtha said 'Thou shalt hereafter see fully from what I said to thee O Prince', that Shama⁽²⁾ before the gain of the Knowledge is the Shama of brotherhood in suffering and sadness, of tender love and pity for all things having life, whose common lot is pain, of sympathy, which is the Self's instinctive feeling of its Oneness with all other selves, or, in another view, it is that utter emptiness of heart from which all eager interest in things, all vehement urge and craving for deed of either good or ill have vanished. The Shama after the gain of Knowledge is the Shama of Unity in joy and peace, of Love for all cognised and realised as one with Self, of Sympathy, no more instinctive only, but perforce necessitated by Perfected Reason, it is the utter Fullness, wherein all being included, there is left, again, no eager overpowering motive for deed of either good or ill for all is seen as Pastime.

'So too, Right Conduct, Sad-achara, before Knowledge, is the inability to add more suffering, by one's own selfishness, to the suffering of others, because of that instinctive sympathy. After Knowledge it is the inability to cause pain to the Self now known as one with all selves, because also of utter absence of all motive for exercise of one's own will, as

(1) The Seen, the Object-world, as contra-distinguished from the Unseen, the Seen, the Unseen.

(2) Calm of mind.

something separate, in manner at all different from the Great Plan of the Creator as manifested in the Cycling of the World Process

"To gain this peace of mind, learn the true nature of Bondage and Deliverance Samsara⁽¹⁾ is divided into two great halves, true Subject and triple Object, Knower-Desirer Actor and Known Desired-Acted-on Pleasures and pains arise from incessant intermixtures of these two. The existence of the Known is the bondage of the Knower. Its non existence, by 'negation', is the true deliverance of the latter. So long as the Seer believes that the Seen is real and independent of the Seer, so long shall the Seer's pains and pleasures too be real. Understand that the object world is all illusory, thou shalt then understand that the subject world of endless experiences, painful and pleasureable, is also all illusory. Realise that the object world is Not-Other than Self, is Naught Else than the Ideation of the Self is nothing independent of the Self, thou shalt then also realise that pains and pleasures are not any thing in essence other than creations of thine own Will and Imagination, not imposed on thee by anything outside thyself

"How then may the Seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the Seen is, palpably. It is not wholly non-existent. Also it is always disappearing. From existence it passes into non-existence, and from the latter it emerges back into the former. They say that the non-existent has no existence and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for Change, every

(1) The manifested universe the World Process etymologically, 'that which is moving perpetually'

change, is a coming into existence of something that was not, and a passing out of existence of something that was; even though that something be mere form, be only conjunction or disjunction, be simply movement. We also see that not until the Seen ceases can we have Peace. And yet it will not do at all to say that the Seen 'is not, is not.'

"Not even by Nirvikalpa-Samādhi⁽¹⁾ can it be effaced entirely. For the most rock-like Nirvikalpa-Samādhi has an end, as is well-known to all who have experience of it. And then the Seer wakes up again at the same time as the Seen wakes. [For the true seed and source of the Seen is the Nature of the Seer himself. As a small mirror holds within its narrow limits, yojana⁽²⁾ after yojana of mountain, forest, ocean, so does the subtle Self hold all the universal cycling of the Seen within It-Self. As taste lies hidden in edibles, as oil in the grain of sesamum, as scents in the hearts of flowers, so lies the Seen, ever concealed and ever revealed, in the being of the Seer.] *Imp*

"Not by mere denials may the Seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it, and the grasping of its true nature, may it be rendered powerless to oppress the Seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light, and understanding that it was something bred by its own foolish fancy.

"This gigantic goblin of Samsāra troubles them no more who have examined it with the light of Vichitra.⁽³⁾

(1) Meditation in which there are no mental images remaining; the soul reaches union, feeling of identity, with the formless Brahman, and naught remains but peace, profound 'sūcra' or 'mere' Consciousness, something 'that-is-not', 'number', 'name', 'entity', 'in-distinguishable'.

(2) A measure of length, about eight miles.

(3) Reflection.

CHAPTER II

The Story of the Space-born

"Hear thou the story of the Space-born

"Somewhere there dwells a Brähmana named Akashapja (Space-born). Ever intent is he on meditation for the good of all beings. He had lived thus so long that Mṛtyu (Death) grew jealous, and thought to himself, 'All created things I over power and devour resistlessly. Why do I not thus with this Space-born Brähmana? My power is blunted against him as the edge of the strongest keenest sword on the face of the rock.' And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it, and beheld the Brähmana, and endeavoured to grasp him with his hundred hands, but failed, even as one fails with physical hands to seize a thing of fancy.

"Then Mṛtyu went to his lord and master Yama (1) and asked him why, and Yama spoke. 'Thou art unable by thyself, O Death!, to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands. Go thou again, and seek for those acts of this Brähmana that shall help thee to defeat him' (2). And Mṛtyu wandered long through distant countries, lakes, rivers, and forests,

(1) Yama, etymologically, means rule regulation, restraint control law vow of self restraint then Law Enforcer (in Mythos and Super-Physics) the God who is the Judge of Souls (in Metaphysics) the One Self which is the Supreme God, the Supreme Judge the Source of all Law and Laws of Nature the Lord of Life and Death.

✓ (2) Acts are due to desires and gross changes desires mean Limitations of the self and Limitations necessarily imply a beginning and an end hence subordination to death which is only change in actions. Whatever there is change death has sway and men by acting become subject to death.

mountains, seas and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied : 'O Death !, the Brahmana born of Space has done no acts. Out of pure Space alone he took his birth and therefore is not different from Space. No karma lies behind him, nor is he making any now. No limitations, no desires, are there in his nature to manifest themselves in any action, and to be seized upon by thee and broken through. That we see the play of life-vibrations, breath-movements, (Pranapinda), in him, is the fault of our own eyes. It is as if all possible infinite shapes and figures that lie embedded in the vast rock of Consciousness⁽¹⁾—and could be carved as separate statues out of and apart from it, if such an 'out of and apart from' it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death !, doth ever hold to his identity with the Supreme, and so may not be singled out and separated and attacked by thee. A Being that arises from its Cause, without the help of instruments, can in no way be different from that Cause. And so this Brahmana, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perforce confine thy operations to those that join themselves

to limitations, thinking, 'I am this piece of earth, this mass of matter, or this, or this.'

'But tell me, Master !, how may there be any birth from Vacancy alone ? How are born, or are not born, earth, and air, and fire, and all the others ? So Death asked of Yama, and he made answer

'He is not born at all, never was He unborn nor ever shall cease to be (1) All possible things are but parts of His Consciousness, downwards from that Mount of Light (2), which to our sight arises first after the sleep of Maha pralaya (3) And as a part may not overpower the whole, so canst thou not conquer Him'

Mrityu heard this with surprise, and, smileless, went to his abode "

Rama said "It seems to me O Sage !, that thou hast been describing unto me Brahma Himself, the Great Father of all things, the Cosmic Mind the Self born and the Unborn "

"Truly so O Rama !, and about Him Mrityu disputed with Yama at the end of a Manvantara, and was thus instructed by him

"As the castle in the air, as the city of dream fancies so verily is all the Seen The Seer and the Seen have no true being of their own, apart from the being of Paramatma Imagination is the Mind and the Mind is Brahma"

CHAPTER III

Recurring Questions

Rama asked, "Tell me clearly, O Sage ! what the form is of the Mind from which these chains of worlds are spun ?"

(1) He is but the manifest Mind of the Logos out breathed and in-breathed but never beginning nor ceasing to be

(2) The Fire-mist nebulous mass of radiant matter the central sun of any particular cosmic system of any grade (3) Great Dissolution

Vasishta : "It has no form, O Rāma !, Even like Space is it, everywhere yet nowhere. Naught else is it than Consciousness of an object. It is Sankalpa, Ideation. Avidyā, Samsṛti, Chiṭa, Manas, Bandha, Mala, Tamas,⁽¹⁾ are synonyms of the Seen, and the forms of the Seen are the forms of the Mind ; it has no other form of its own. And this, the universe of the Seen, is all within the Infinite Point, the Great Atom of Consciousness (Mahā-Chit-param-ānu), even as light is in fire, motion in wind, liquidity in water.

"The state of non-seer-ness which comes to the Seer on the disappearance of the Seen—that is the state of Oneness, Sole-ness, Solitude, Al(l)-one-ness, L-one-ness, (Kevālībhava) When that has been attained, then all desires of Like and of Dishke (Rāga and Dvēsha) vanish, at once, as restless motions from the leaves of the forest when the storm is hushed."

Rāma : "But how may the Seen cease to be? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasishta : "Truly is it a startling statement that the world (jagat), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make that statement, and I shall try to make it clear to thee, and show that all This that thou seest and imaginest as 'I' and 'Mine', ('I am this' and 'this is Mine'), is nothing else than Brahman⁽²⁾ ; that that which is already Full expands within its Fullness (as it were); that Peace remains in Peace; that Space appears in Space, and Brahman in Brahman ; that in reality there is no Seen, no Seer, and no Seer ; nor life nor lifelessness ; but only one Great Shānti, everlasting Peace."

(1) Error, Movement, Particularised (Ex-ised) Consciousness, Mati, Doings, Sīva, Inertia, respectively.

(2) The Vast Expander, the Limitless Expander, the Infinite.

Rāma: "Thy words, O Sage !, are but as if thou saidst—the son of the childless woman has ground a mountain into dust, or that a dead rock is dancing with its arms extended, or that statues of stone are reading, or clouds painted on walls are thundering. What is the meaning of thy saying that this world, with all its solid lands and mountains spreading wide and standing high in space, with all its pains of births and deaths, is naught ?"

Vasishtha "What I mean is this—that it is all the Creation of the Mind, which, while non-existent in very truth falsely appears as existent."

Rāma: "But whence then came this Mind and how does it appear as existent when it is not really so ?"

Vasishtha "From That which remains behind in the general dissolutions of Mahā pralayas, the Eternal Being whom words cannot describe adequately, who is indicated by such names as Param Atma the 'Supreme-Self, whom the Sankhya calls the Puruṣha the Sleeper in the Body, who is the Brahman of the Vedāntins, the Vijnāni (Partless Stream of Consciousness) of the Vijnāna-vādins, the Shunya-Vacuum of the Shunyā-vādins, from whom all this arises in whom all this arises, in whom it all has mergence from whom the gods, Brāhma, Viṣṇu, and Hara Expander and Creator, Pervader and Maintainer, Indra-warrior and Destroyer, issue as rays from the Sun, from That from which Time and Space and the ordered Movement of Destiny take their existence, from That which transcends all existence. Pure Consciousness, Manas, Thought, Ideation, Jñāna, is His sole high and mysterious Power [And as Jñāna is his Nature, so by Jñāna only may He be seen and known] Tapas self denial, Dāna, charity, or Vrata, fasts and vows and vigils, give no help herein directly."

Rāma: "Where may we find and how may we approach this God of gods?"

Vasishtha: "He is not far to seek. He is in our bodies even. He is all around them too. He is they. He is the Universe. Wherever Consciousness is, there is He. Chit—the Principle of Consciousness—is all. Chit is the Wearer of the Moon (Shiva-Space). Chit is the Lord of the Eagle (Vishnu-Tune). Chit is the Lotus-born (Brahmā-Motion). Chit is He that shines, the Sun with the myriad rays."

Rāma: "But in this land of ours, O Sage!, we hear this as a commonplace from even the lips of children, and but too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become the commonplaces of the people. As I have told thee once, the deepest is the simpliest, and the very simpleness of profound truths hides their full meaning, and their all-pervading presence does itself lead to ignoring of them. Try to understand the meaning of the commonplace. A truth is commonplace only to minds that are themselves but commonplace. Yet more, if remedies are commonplace, are not the griefs and ailments, for which these remedies are sought, more commonplace? [The truth is, when the malady is strong, the patient will beatle the medicine applied, if it effects not cure within a moment.] But persist in the malaise, and the former loses what the latter gains in strength. If thou shalt try to understand sincerely, what Chit may be 'without an object different from itself,' (I-Another-Not), then shalt thou see what frees thee from all pains. Then break the bonds of the heart, then all doubts disappear, then karmas fall away; for the Final has been seen."

Rāma: "Describe again to me, O Sage!, the form and nature of the Final Being."

Vasishtha: "Whatever is the form of Consciousness during its flight, when it rushes from point to point, across the most measureless distances, that is the form of the

Param-Ātmā (1) That fathomless Ocean of Consciousness wherein the ever limited world is ever denied (2) is lost, is naught, that is the nature of Param-Ātmā, wherein the complex relations of Seer and Seen, appearing to be, are yet in reality not, wherein are all these crowded worlds but which is empty still, which though composed of Chit is yet like a vast dead rock—such are the Form and the Nature of that Param-Ātmā”

Rāma: “How may I understand that that Param-Ātmā is, and that these worlds are not?”

Vāsishtha “He who understands that the world is an illusion just as much as the colour of blue which appears to belong to the emptiness of space is an illusion he has in truth understood the nature of the Supreme”

Rāma “Thy words O Sage!, are as if one should say that the Mountain of Mēru lay contained in a grain of mustard. How may I create within myself the belief that all this solid world is non-existent?”

Vāsishtha “By long continued stress of imaginative thought has this solidity thou speakest of arisen. And as it has arisen, so also and so only may it disappear as it has disappeared for those we know as Jīvan mukṭas and Vidyā-mukṭas. Surely thou believest that such are?”

Rāma “Tell me the character of each O Brahmana!”

(1) It is the Omnipresence of the Self which alone renders the appearance the illusion of flight possible.

(2) The Nature, the Form, the Essence, the Character, the Svarūpa, the Prakṛti, (as we may like to call it) of the Principle of Consciousness, Universal Consciousness, the Supreme Self (which is and includes all individualised, particularised, singularised embodied, ensouled selves) is “I This-Not” an eternal Negation, by the I of the This of Other than I, simultaneously with Affirmation, superposition, Identification, Imagination, of it without which Negation were impossible. See *The Science of Peace* or *The Sciences of The Self* for full explanation.

Vasishta : "He who has seen and understood the heart of things, while yet in the body, he is the Jivan-mukta, emancipated while yet living ! His face changes never its sereness, though good befall or ill. Abam-kâra, egoism, is dead within him. His Buddhi, Reason, Mind, is not bound to any object by the bonds of Desire. Though acting, in performance of his duties, as they act who are moved by the world's loves and hates, he harbours not these dual roots of all the passions and emotions in his heart of hearts. And when his body (sthûla or sâkshma or kârana, gross, subtle, or causal) falls away in course of time, as his Prârabdha-karma⁽¹⁾ is exhausted, then he enters the condition of the Vidéha-mukta. The Vidéha-mukta rises not nor sets. He neither is, nor is not. He is not I; he is not thou; he is both. He shines in the Sun. He rules over the world as Vishnu. He dissolves them as Hara. He creates them as was Brahmâ. As ether and as air, he supports the Rishis, Gods, and Titans. He is the Family of Mountains, on the summits of which stand the cities of the Loka-pâlas. As the Earth too he bears these races of living beings on his broad breast; as grasses, as groves, and as creepers, he gives forth the seeds and fruits that nourish. Whatever, indeed, appears, he becomes all that. [Having identified himself with the Supreme, he becomes identified with all the Nature, all the Drama and the Dream, of the Supreme.]"

Râma : "But if the Vidéha-mukta becomes the three worlds, where is his emancipation from Samsâra ? Is he not fallen deeper still into that Samsâra ?"

(1) That portion of the Totality of Causes (Sanchita Karma) which has begun to work itself out in effects, in the life of a particular individual, while that portion which is newly not going, is started into action, in this life, so as to fructify in the next, is called Agâmîka Kriya-mitra Karma.

Vasishtha : "It would be so only if that Samsāra had true existence, and if the Videha-mukta had not realised that it has no true existence."

Rāma : "But how, again, may its non-entity be realised?"

Vasishtha : "The way uphill is no less long than the way downhill. By patient unremitting effort may this end be gained. Think on the nature of the Seen and of the Seer. What seems so solid today, is it as solid to-morrow? Hast thou not thyself so well described how seas dry up, mountains crumble away, and [whole worlds vanish from the painted sheets of space? And does not even common reason say that what is, cannot also not be, and that what is not, cannot be? Does it not follow hence that whatsoever undergoes a change is really illusive, has no true existence?"

"That only which persists through Mahā-pralayas has true existence."

Rāma : "Thus that remains behind after such Pralayas must be formless. On this point I have no doubt. But how should it not then be utter emptiness, mere nothing. Where neither Seer is, nor Seen, cannot be else than nothing."

Vasishtha : "Truly a No-Thing, but which holds all things within itself. As the marble-block contains within itself all possible shapes that might be chiselled out of it; as the smooth surface of the ocean hides within itself all possible billows that might rise on it, so does the Being that remains through Pralayas contain within itself all possible forms of all Samsāras. The marble figures and the ocean-waves—what are they? Mere modifications of the substance of the marble or the water, modifications, movements, limitations in Time and Space. If by a great effort of the Buddhi, Motion and Time and Space could be cast out of the illustration, then would it become plain how emptiness and nothingness is full with all existence."

Rāma: "Where does the phantasm of Samsāra go during these Pralayas?"

2. Vasishtha: "Do thou tell me whence arise and where retire the castles of imagination that thou buildest."

Rāma: "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Samsāra has no true existence, still it has a false existence; not absolutely Asat⁽¹⁾ is it, though not all Sat⁽²⁾; at most it shows both aspects, Sat as well as Asat. It is Sad-Asat. This leaves behind the ever recurring questions: Whence does it arise, whereto disappear; why does it arise, why end; why should the Param-Itmi, Being beyond wants, Being Self-complete, Eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into Itself this hopeless tangle of joys and miseries."

"Brahman is all, Brahman is everywhere, thou sayest. All Jivas should be Brahman were it so. Yet every Jiva is different from every other. One sorrows here, and one rejoices there, a third looks on indifferent. All Jivas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or, indeed, moving different ways?"

Vasishtha: "Well sayest thou, O Prince!, such is indeed the ever recurring question. This is the one main point, round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to tread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means

(1) Not-Being, non-existent. (2) Being, existent.

other than of such answer, rise again and yet again like well armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find O Rama! if thou thinkest deeply on the true nature of Time, and Space, and Change.)

' Thy question tacitly assumes the truth of these as I indicated even now

' That one Being should cast forth another or others from Itself, and re-absorb these back into Itself—this Change implies both Time and Space. If Time and Space were not, such change and such succession could not be, nor would there be the co-existence of the Many. If thou couldst see that the Supreme works not in Time and Space, but that both these are in Its Being then would thy question have been answered finally, then would the doubt vanish for evermore, then shouldst thou see that all the Changeful Process of Samsara is a Frozen Dream, a Changeless Vision in the Changelessness of the Eternal, for, where there is No Change there cannot be question of Why and Whence, Whereto and How

"I shall try to make this clear to thee. In the mean time, ponder a while on this. What happens when a great playwright carries in his mind the whole of a great drama, complete from beginning to end with all its acts and scenes and hundred characters, each playing a different part and sensing, thinking, desiring, feeling, willing, acting countless sensations, thoughts, desires, emotions, volitions, actions? Are they not all at once, there, in the dramatist's mind? Is there any time or space or motion in that state? And are these mental characters and acts and scenes different from the playwright? Are they not identical with his mind, his consciousness, his very self? Yet if the drama were enacted on a stage or even written out on paper, it would become invested, at once, with time and space and motion, to the

spectators, or the readers, who would regard themselves as different from the actors; and the actors too would regard themselves as different from the spectators and readers, and also from each other, and also from the characters whose parts they were playing. That the play is being enacted 'outside' Me, and is not all within Me, is the Illusion necessitated by the 'limitation' of the This.⁽¹⁾ *Most Lop*

CHAPTER IV

The Story of Lila

(Note:—The very instructive, but also at times very obscure, story, which is here given, can scarcely be followed without a few hints.

First, it must be understood that a 'universe' exists only in relation to those who belong to it, f. e., to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is 'existent' and has 'form'. To all others it is 'non-existent' and 'formless'. Universes interpenetrate each other, but each is 'enclosed' from all others by virtue of the limitations of the perceiving beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, (so is the whole physical universe enclosed within the eye of perciency common to all consciousness related to it) The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabitant of the

(1) See *The Science of Peace* or *The Science of the Self*, and the illustrations given on pp. 316-317, 374 of *The Science of Peace* and pp. 411-412 of *World War and Its Only Cure—World Order and Religion*.

higher manasic levels, the different planes can be called into visibility, and then the physical plane, by reason of its limitations, appears as the smallest and most restricted, a mere corner of the vast thought universe

2) Secondly, the universe consists of thought stuff, Ākasha of vibrations of Consciousness. It is the Idea of its Logos—nothing more. All types of matter are modifications of the Ākasha, and consist of slower and smaller vibrations of it in a descending series

3) Thirdly, Time and Space represent the conditions imposed on our consciousness by the Logos. If he is thinking ideas in succession, we are conscious of time and see evolution when He thinks of the whole simultaneously, the worlds up, and time is not. We measure time externally by the response of consciousness to the slow and small vibrations that impress us as 'physical matter', but when we change our perceptive capacity, time changes with it *e.g.* we may experience years of astral consciousness in a moment of physical time

Fourthly, according to our perception is our sense of 'reality,' that is real to us to which our consciousness at the moment is responding

These general ideas must be kept in mind in reading the story of Palma and Lili, as a knowledge of them is taken for granted throughout. The life-story is on three planes, the physical, the astral, and the mental). The opening scenes are on the astral, whereon have been built, by the action of desire in a previous physical state, all the fair surroundings of the joyous existence of Palma and Lili. The story opens in 'Summer Land,' and Padma and Lili are in full enjoyment of the astral life, surcharged with passionate emotions, tasting all the delights longed for by Vasishta and Arun Jhati—their former selves—on earth

Additional notes in brackets are added through the story, as hints to the careful student, to guide him through the intricacies of the maze —Aunie Besant]

Vasistha said : Listen to the tale of Līlā, Prince !

Reigned once on earth a king bearing the name of Pañma. Līlā was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, 'mongst beds of flowers, in houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and full of the voice of the cuckoo, amid dark woodlands, and in open glades, midst smiling lotus-beds and trees fruit-laden, among bright waterfalls and showers of sparkling spray and slabs of crystal, they, day after day, enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with chains of blooms, journeys by boats, horses and elephants, sports in the water, song and dance and dalliance, and the luxuries of music from the Muraja and the Vīṇā.(1)

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal? How may I remain for ever with him? So shall I endeavour, with Japa and with Tapas(2), that never shall my husband's face fade from my sight."

And she consulted, aged Brāhmaṇas, aged with knowledge, aged with Tapas, aged with many sciences. One answer only they returned to her with one consent: "All else may be attained, O Lady! A mortal body never may be made immortal."

(1) Indian musical instruments.

(2) Recitation of mantras, litanies, and penances.

With aching heart did Līlā ponder this. She thought: "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jīva may not pass out of the limits of this palace."

With this resolve she made Upāsanā⁽¹⁾ of Sarasvatī, the Goddess of wisdom and all knowledge, and, unknown to her husband, worshipped her in the ways laid down by the Shāstras⁽²⁾. By hard austerities and strong self-discipline she pleased the Goddess of Speech and Science, and the Goddess appeared to her and spoke: "I am pleased with thy unbroken Tapas and thy Bhakti⁽³⁾ to thy husband. Name the boon thou seekest."

Līlā answered: "O Mother of the worlds! Thou that dispellest the gloom of the heart as the Sun the gloom of the outer world! If Thou art pleased with me, then give me this—that if my husband die before I pass, his Jīva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

"So be it," said Sarasvatī, and disappeared.

The wheel of time rolled on, and what the queen had feared did come to pass. They brought to her, one day, that much-loved body of her husband, wounded to death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Padma. Sad was the state of Līlā on beholding him. Now crying and now silent with despair, like one demented, withering like the nānūl⁽⁴⁾ flung out of its water basin, fading like the lamp-flame fallen from its feeding cup, she came near to dying too.

(1) Worship, "sitting near", "attendance".

(2) Religious books, Scriptures, also sciences generally; etymologically, "teaching", from shi, to teach. (3) Devotion. (4) Lotus.

Sarasvati had pity on her plight, and came and said: "Take thy husband's body, child !, and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jiva shall not pass out of this palace; and he shall rise again to give thee joy."

That rain of tender words revived the dying Lila, as the first showers revive the dying shaphari(¹) in lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the body, she sought again with her whole soul the feet of the bright Goddess. Sarasvati appeared, and Lila asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

✓ The Goddess said: "My child !, there are three spaces — the Common one, the Chitt-akasha, and the Chid-akasha(²). The last is subtler than the other two. That which thou seekest, being composed of sheaths of Chid-akasha only, can

(1) A kind of small fish.

(2) The common 'outer' space is that which we seem to see with the physical eyes. Chitt-akasha is the 'inner' space 'within the mind', or in which intelligence works, and by Chid-akasha seems to be meant what may be described as 'the principle of space', 'root-space', or 'seed-space', the principle of the possibility of the co-existence of the Many, of countless things, within Universal Consciousness.

{The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-stuff; but the third is subtler than the others, and, in its nature, more akin to that in which the creative consciousness works than are the other two. Lila had passed on to the spiritual plane, and was unearthly in the matter of that plane. If Lila would find him, she must free herself from the desire matrix in which she was herself enshrouded, and then she would become conscious of, because responsible to, his world, and would again be in his presence. She, accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed, then, in the Kirita Sharira, she could range the mental plane at will. A. D.J.

be seen and felt, though non-existent—to thy present view by meditation on that Chid akasha [That which lies midway in the passage, ' swift as the wink of the eye' of Samvit⁽¹⁾] from one place to another, that is Chid akasha. If thou canst fix thyself in the contemplation of that to the obliteration of all other ideas then shalt thou attain without a doubt the state Sarvajnaka⁽²⁾ which is the underlying basis of all. This state is not realised except with the total non-existence (i.e. non-consciousness) of this Jagat⁽³⁾. Thou shalt realise it by my favour.

The Goddess disappeared with this and Lila passed with ease into the state of Nirvikalpa Samadhi⁽⁴⁾. As a bird leaves its cage when the door is opened she left behind her body and anah karena⁽⁵⁾ and there in the space enclosed by that same palace she saw her husband seated on a throne high in the midst of thronging chiefs receiving embassies and messages directing state affairs and wars and expeditions listening to Vela-chants and music honouring Rishis and ordering the building of new forts and cities. She saw in his great court and all about it old faces the faces of those she used to see in her other body in the capital of the living Padma. She also saw new faces she had never seen before. She went into the court and wandered about in it but none

(1) Consciousness

(2) All including all-existing

(3) World etymologically the ever-going from gām to gā. Usually Jagat means a particular world a solar system sometimes only the earth-globe while Samvita is the World Process.

(4) Consciousness whence concrete ideas have vanished. Nirvikalpa Samadhi ordinarily means a state of consciousness in which there is no Kalpana, no particular idea or ideation or object but only the sense of being a massive sentient mere consciousness here the expression seems to be used in a relative sense i.e. particular consciousness related so far as the object world of Lila a living body was concerned, but her I am is up on a higher plane in a higher body.

(5) Lower mind finer organ

present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Padma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and wondered: "Are they all dead, the citizens of our earthly capital?" (1)

Then, with the help of Sarasvati (2), she found herself again in a moment in her palace, and saw all there as it had

(1). [Padma is now in Devachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the astral experiences having by no means extinguished his longings for it. Lili is invisible, for no external inhabitants of the mental plane affect the devachanic consciousness, the world of which is limited to the forms it can itself produce. Later we shall meet the thought-form of Lili herself as consort of Padma. Lili's perplexity as to the dwellers in Padma's world may be shared by the reader, how far were they "real"? The answer is that they were more "real" than their astral plane or physical plane copies. We never know in the three lower worlds more than the thought-forms we create of our friend, how much of our friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, out [il] we reach the [il] this plane we cannot know him as he is. Any number of thought-forms may be vitalised by [il] us, as rays of one sun may illuminate many vases; as much of his life as the form can contain and transmit shines through it. It has been observed in Devachan that an ego embodied on earth may be working actively in the thought-forms inhabiting the "closed worlds" of many inhabitants of Devachan. A. B.]

(2) Pratyagpud both as is the original Sanskrit expression. It might also mean "owing to the awaking of knowledge"; but this would have no

been before (1) Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime. They came, and she saw them all alive, and was much pleased. But her perplexity and wonder grew the greater. "Unaccountable is this Maya," she thought. "Our citizens are there as well as here. And parks, and groves, and hills, too, are there in the very image of these I behold here. Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit. Which of the two Sargas (2) is false and which is real? I shall ask Sarasvati."

And the Goddess of Speech came at her prayer. "O Mother of the worlds!", Lila exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak, deserving of pity, should suffer pain. Tell me, then, which of the two worlds, that I have seen and see, is false, and which is real?"

Sarasvati. "Tell me first, my friend!, what thou callest real and what false."

Lila: "As I am sitting here, O Goddess!, and Thou art there, this I think is the real. And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvati: "Thou wouldst say that that world is a superfluous copy of this, that this is in some way the cause of that. But how can a false effect flow from a true cause? Effects are not dissimilar to their causes, and if this world were the cause of that, then that would partake of the nature of this." special significance here, and the commentator follows the other interpretation

(1) She returned to her mental and astral bodies.

(2) Worlds, creations.

Lilā : "But is it not so, Mother I, that effects differ from causes? The lump of earth can hold no water. But the jar made from that earth will do so."

Sarasvatī : "An effect which proceeds from a cause with the help of instrumental causes may show some difference from that cause. Say, then, what things of this world were the causes of that other world of thy husband's? It seems to me that all the things of that world were born of the elements belonging to it. If these components had gone there from this world, how would this world be here now? What, too, supposing that this world was the cause of that, could be the other helping causes in such case which would help to make it different from this? The instrumentality that arises even in the absence of other causes, is not different from the first cause, f. e., belongs to that first cause itself, which is therefore material and efficient as well as instrumental cause. Such is the experience of all." (This identity of all the various kinds of causes in One Cause occurs only in the single case of Param-Ājīvi, which undergoes no change It-Self, but carries all change within It-Self, eternally).

Lilā : "May it be that the memory of my husband took that dense and solid shape? I think that memory was the cause. And this world is the cause of that memory."

Sarasvatī : "My daughter I, as Memory is of the nature of Ākāsha, so too is that which is born of that memory. The world of thy husband, though 'experienced' by thee, was only Ākāsha. But while thou wast in it, was it not to thee as real as this is now? Didst thou not see that world broad-based in space? Didst thou not see that night succeeded day there even as here?"

Lilā : "This world, too, then may be like that world of my husband's, all composed of the Ākāsha of Memory?"

Sarasvatī : "It is even so. And as that false world of thy husband is to thee, so too is this world to me."

Lila "Tell me how that formless world⁽¹⁾ of my husband was born out of this."

Sarasvati "There is a world system somewhere in the measureless expanse of Chidakasha. In some far corner of that system lies a town nesting midst woods and streams and hills, and in that town there dwelt a brahmana with his wife. The pair were named Vasishtha and Arundhati, though different from the Rishi and his wife. Once that brahmana sat on the top of one of the neighbouring hills, and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence and forthwith rose the thought within his mind 'Happy is the sovereign! All joys attend on him. How may I attain those joys? Cherishing this wish within his mind but still not deviating from the path of righteousness, the brahmana passed into old age and thence to death."

"His wife, too like thee had sought in vain for immortality for her husband and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the brahmana after death became a glorious king with broad domains yet all confined within the walls of that small house in the nameless town. His wife too bearing not that separation from her husband of her lifetime, cast off her body, and, in an Ati vibhuti⁽²⁾ body, went to him as loving rivers go unto the ocean."

"Eight days it is now since their death, and the house and the town are all existing. And yet thou art that wife O

(1) Formless to her now that she had returned to the astral-consciousness.

(2) Ati vibhuti means composed of those elements which carry onwards (vahani) the Jiva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which belongs only to occult sciences.

Lilā !, and that brahmana Vasishta was the Pālma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those who are within it and within its grasp."

Lilā heard in wide-eyed wonder and exclaimed : "O Dēvi !, Thy words may not be false, and yet how may this be ? The Jīva of the brahmana within the walls of his small house, and we the monarchs of far-stretching lands, forests, and mountains ! The maddened elephant confined within a grain of rye ! The mosquito competing with a host of lions and defeating them ! The Mēru mountain hid in a speck of pollen and swallowed by mistake by an infant bee ! Explain thyself, O Dēvi !, and bear in thy great patience with the slowness of my weak mind

Sarasvati : "I tell thee no untruth, my daughter ! If we ourselves did break the great ordainments, who else would observe them ? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true, I say, that all thy wide dominions are confined within the walls of that small house. In the consciousness of Ātmā, (1) worlds within worlds lie concealed in each paramāṇu (2). Doubt this not !"

(1) The Supreme Self.

(2) Atom. [Every atom retains every experience through which it has passed, i.e., retains the vibratory potency evolved by such experiences. Therefore to the Ātmā as intellect, an atom contains in each of its sheaths the worlds in which it has been functioning and these may be seen reflected in, or reflected by, it, at any moment. Looked at with astral senses by the Ātmā, the astral world it has experienced would be seen, i.e., with astral senses, the physical world, and so on. The change of perceiving sheath would cause a feeling of transition. A.D.]

Lilā "The brahmana died only eight days ago, thou sayest, but many years have passed over our heads ! How may this be, O Mother ?"

Sarasvatī : "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Prati bhā, 'Appearing', Consciousness, Imagination, so also the appearance of Time, from a Kshana to a Kalpa (1), is mere Prati bhā. And, even as in dreams, so in the case of dying, the Jīva after passing through the swoon of death, for gets its preceding condition, and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harishchandra. Hopes deferred make years of single days."

Lilā. 'What memory was the cause of the creation wherein the brahmana and his wife had their home ?'

Sarasvatī "The memory of Brahma was that cause. The Final Cause is the Idea in the Mahā-Cit, the Supreme Consciousness (or Supra Un-consciousness) wherein cause and effect are one" (2)

Lilā 'Not without much application may these subtle things be understood, O Goddess ! In the meanwhile if thou thinkest fit, take me to the town where the brahmā and his wife were dwelling.'

Sarasvatī "Abandon then this body that thou wearest, by dwelling on the consciousness that has withdrawn itself from all objects."

Lilā 'But why may not the other worlds be visited in this same body ?'

(1) An instant to an age comprising many millions of years.

(2) [The Jīva commencing its experiences in the physical life originates in the Divine Idea. 'Super-consciousness' would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness. A. D.]

Sarasvati: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that same man's physical eye."

Lili: "And shalt thou go there; in the same body that thou wearest now?"

Sarasvati: "Yes, for mine is already a Manomaya Dēha (mental body)⁽¹⁾. Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the body of Padma, in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samādhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like lotus flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of yojanas⁽²⁾, the Goddess in her own old form, and the human in a Jīlāna-body⁽³⁾ suited to that experience.

(Note:—The text summarised in the above chapter is very difficult to follow, because in it metaphysic loses its preliminary character of theory, and, in combination with psychic matters, appears as a practical occult science of which

(1) [A Mīyān-rope, formed at will, by the trained will, out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Dēva or Devi normally uses such a body, when functioning in the three worlds, but a high Dēvi, such as Sarasvati, would have the Jīlāna body spoken of later, and the Manomaya Dēha she speaks of would be put forth from it. A.R.]

(2) A yojana is about eight miles.

(3) [Knowledge-body. A cosmic body formed by the aid of Sarasvati. Occult students will recognise its nature from the experiences related, and the hints given in a later note. A.R.]

the lay world has no knowledge. This difficulty occurs again and again throughout the text and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject)

CHAPTER V

The Story of Lila (continued)

Hand in hand they went beholding all the wonders of those depths, profound and pure more shoreless than the ocean more transparent than the good man's mind. Passing through the zones of clouds illumined by the ceaseless play of the lightning and of the atmospheric currents flowing high above, they crossed beyond the orbit of the moon. Then Lila saw new sights, and felt all the immensity of space empty despite its countless millions of eras. This was the giant pathway of the Gods and the Titans. Siddhas passed them on Vimanas⁽¹⁾ rushing with a whistling sound so dense it could almost be grasped by the hands. Planets and comets speeded by. Yogen's and Dakinis⁽²⁾, creatures of strange and monstrous forms, Siddhas and Gandharvas⁽³⁾ circled around. Here they beheld the city of the Rudras there the abode of Brahma. In one part were flaming Suns creating constant day, in another reigned a darkness dense as the heart of the rock. Now they witnessed great battles between

(1) Heavenly cars.

(2) Female auxiliaries and goblins.

(3) Super human beings and heavenly maidens.

the Dévas and the Daityas⁽¹⁾, and again the clash of a hundred comets hurtling together. At times they went through space glowing with quenchless heat, again through parts freezing as mounts of snow.

Passing thus through many scenes of marvel, seeing many worlds with many forms, they came finally to successive enwrapping shells of earth and water, fire and ether, each ten times as large as the preceding, and through them passed beyond the limits of that Brahmânda⁽²⁾.

Then they came to another world passing through similar enwrapping shells, in the reverse order (etherosphere, atmosphere, photosphere or igni-sphere, and hydrosphere), and lighted on the earth that was in the mind of Satasvat⁽³⁾.

There they saw, themselves invisible, the house of the brahmana, its men careworn, women with weeping faces, servants cheerless, painful to see, like flowers with withering petals—all for the recent loss of its head and master.

(1) Gods and Titans.

(2) Egg of Brahmâ, i.e., universe or system.

(3) [The lesson given to Indra by Sâkâra was of the most instructive character. It is a peculiarity of the Jâgra-body that it can function on any plane and a body of the matter of any plane can be evolved from the root of that matter in itself. It appears that a majestic Mayâvi Rûpa similar to the Manomaya Rûpa of the Dévi was evolved for a flight through space. For in the Mayâvi Rûpa, subtle as may be the matter of which it is composed, a sense of passing from one place to another, however rapidly, is experienced, while in the Jâgra body itself there is no such sense of motion. "The quenchless heat experienced in passing near or through a forming incandescent world and the cold radiated from a dead one, should be noted. The "enwrapping shells" are appearances caused by different dimensions of space. They had begun their flight amid the archetypal worlds of the upper mânasic level, where the great creative activities are at work, and the wars of the Gods and Titans are waged, and they sped onwards through the lower mânasic regions to the astral, dropping finally to the physical plane. A.R.]

Then the wish arose in the mind of Lila : "May these folks, so full of sorrow, see the Goddess and myself wearing the ordinary shape of women" And forthwith it was so, and the people of the house thought that they beheld before them Lakshmi and Gauri, the Goddesses of Wealth and Health, and, headed by Jyeshtha, the eldest son of the dead brahman, they bent before them and laid flowers at their feet. The two then questioned them why they were all so sad, and Jyeshtha answered "My parents, who were the heads of this house, have just been taken away by death, and therefore are we sad, and not we only, but the whole village, so good were they to all. Even the creepers in the surrounding woods are restless in their sorrow and make gestures of pain with their leafy hands, and the rivulets of the neighbouring hills fling themselves from heights to the rocks below and shatter themselves into a hundred fragments, all for the bitterness of their great loss. Do ye something to relieve our sorrow. Vision of the great Ones should not go in vain."

Lila touched the son on the head with the palm of her hand and a great peace came over him. The other members of that household, too, forgot their trouble in the joy of seeing these two heavenly forms, and cheerfulness came back once more to that desolate home.

The two then vanished from their view, and Sarasvati asked the wondering Lila : "What more wouldest thou to see and know?"

And Lila asked "Why could I not be seen by the people of that world wherein my husband dwells after the death of his Padma body?"

Sarasvati answered "Because thou wert not then as yet a Satya Sankalpa⁽¹⁾, which condition is attained only by

(1) A state of consciousness in which things are seen as they are, in their true nature. Etymologically, one whose Imagination becomes real, Imagination true, "whose thoughts becomes realised".

practice and the perfect realisation of Advaita, non-separateness, non-attachment to one single body, the not-feeling of an unbreakable identity with the body of Lila. Thou hast now become such a Satya-Sankalpa and if thou goest now to that world of thy husband thou mayest be able to hold converse with him."

Lila : "What great wonder is this ! In the space enclosed by these house-walls lived my husband, the brähmana. In this same space are situate the domains of Padma, and he lived and died [in this. And in this same space, too, is he again a greater king with wider sovereignty."

Saraswati : "Yes, O daughter ! And yet at the same time are the three worlds distinct and separated by thousands of millions of yojanas ! Thus are there vast worlds all placed away within the hollows of each atom (1), multifarious as the motes in sunbeams. Which husband wilt thou go to now ?"

(1) {Here we have an allusion to one of those occult truths that are what the French call inaccessibles to the ordinary mind. The atomic sub-planes—I am obliged here to use the exact terminology of Theosophy—taken together make up one cosmic plane, that of Prakriti, and interpenetrate each other as do ethers, gases, liquids, and solids, here on our physical plane. A man able to rise to the stage of consciousness (Satya-Sankalpa) in which a cosmic body is used, would not need to "move" in order to be conscious of any point in the peakless cosmic plane. Images of all the compounds into which they enter are thrown up in each atom, and he can study in the atom the existences of the plane to which the atoms belong. But if he goes out in a manasika Miyati Rupa he may invese the fields of space wherein are rolling worlds composed of the materials of the sub-planes of our planes, and so pass through thousands of millions of miles. Saraswati and Lila have been thus travelling, but Lila now discovers that she can by the Satya-Sankalpa vision, see the realms of Padma in the house of Vaishatha. An illusive sense of travelling may be felt in the kīrtana sharana (mental body) system without moving, for the mind seems perceives with incredible rapidity when freed from the heavy vehicles it uses in the lower worlds;

Lili : "My memory comes back to me ! Eight hundred births have I passed through, I see, since my descent from Brahman. I was the wife of a Vidy-dhara⁽¹⁾ in the distant past. And, step by step, by growing grossness of desire, I fell into vegetable and animal forms. I call to mind that I was once a creeper in a Muni's Ashrama⁽²⁾. And by that holy influence I rose again. And once I was a king, and then I fell again because of sins. Aho ! the marvels of these many births ! I have slumbered sweetly as a bee on the soft petal of a lotus, and feasted to satiety on its pollen and its honey. As a bird I have struggled hard against and broken through the net of the horrible fowler, even as a weak man may break with difficulty through an evil addiction. From rock to rock have I leapt as a deer with beautiful eyes in the mind-stealing scenes of wooded hills, till I was shot down by the cruel arrow of a Kira⁽³⁾. I have also floated on the ocean bellow as a huge turtle, and again as a giant fish. I have been a Pulandi⁽⁴⁾ on the banks of the Charmanvati⁽⁵⁾, singing and drinking the fresh juice of the cocoanut. I have known the deepest loves of youth on the golden jewelled table-lands of Mitru, and have also lain on costly couches shivering with sickness like a moon beam on unsteady water."

Conversing thus the two passed out of the house of the brähmana, and Lili recognized the things of that past life of when it opens up new series of perception objects flash along them to which the mind successively responds and this gives a sense of motion. Compare the illusory motion experienced by a person in a stationary train when a moving train passes. Consciousness may change without change of locality, and we are where we perceive, space being an illusion as time. A. B.]

(1) An aerial being, holder, possessor, of occult sciences.

(2) An ascetic's woodland abode. (3) A man of a hill tribe.

(4) A woman of another hill tribe.

(5) A river in India now called the Chambal.

forest that seemed extensive as space itself. Far as the eye could reach, the long lines of naked sword blades gleaming battle-axes, lances and arrow points, quivered and rattled with the tense excitement of the warriors. A moment each proudly awaited the first stroke from the other, and then the two armies rolled into one with the roar of meeting oceans.

Lila saw it was her hero-husband righteously resisting the invasion of a hostile king. They only are the heroes—Sheras—who fight truly and honourably in a just cause, or in obedience to their righteous king and master, and such only go to heaven, not they who fight falsely, without good cause however, brave⁽¹⁾.

And all day long the battle raged and roared, and soon the ground was spread with mounds of dead rising from thick unwholesome pools of blood and crushed and mangled flesh of men and beasts. The carcasses of elephants arose like islands from the surface of that sea of death, pieces of shattered cars drifted about like spars of storm wrecked boats. And shrieks of agony rang everywhere and cries for father, mother, brother, friend, and frantic calls by leaders to their hosts to save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. The greater part lay dead or wounded. The rest were tired and worn. Emissaries went to and fro. Both sides agreed to cease hostilities for the night. White flags were floated out. Shortly the evening moon shone on a sickening scene of death and desolation, where the morning sun had lighted up a gorgeous show of bravery. Women wandered over the field

(1) It must be remembered that "righteous war" was the highest duty of the *kshatriya*, the warrior, and death in such a war as the gate of *Bryrga* (heaven) might therefore well figure in a king's heaven. Etymologically *kshatriya* is he who protects the weak from being harmed and hurt by the strong, *kshat*; *traya*.

of battle searching for their husbands, and when they found them dead, slew themselves with the weapons that had stricken their loved ones. Filthy carnion-beasts and creatures of the other spheres, Yakshas, Pishachas, Virupikas, Kum-bhandas, Rikshasas and Putanis, Vépalas and Kushmändas⁽¹⁾, prowled about and fought amongst themselves over the corpses.

Leaving the scene of the battle, the two entered the palace where Lila's husband was seeking a moment's rest from the day's toil in sleep. They entered through the walls, which offered no obstruction to their subtle forms. There is obstruction only for the Ādhi bhautika⁽²⁾ bodies filled with the fixed consciousness of length and breadth and grossness, filled with the thought, "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of the king as the two beings entered it, and under its soft touch the king awoke with a new sense of gladness. He saw the two Apsarā forms⁽³⁾ and offered them handfuls of flowers from the vase standing beside the bed, in welcome and in salutation. The king's chief minister, resting in that same chamber on that rest less night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, O king! and born of whom?"

The minister answered for the king. "My master, king Vidi-rajha, is the tenth descendant of king Kunja-rajha of Ikshvaku's line. And he and I have this day found the fruit of our past good deeds in this high and holy vision of you."

(1) * names i.e. varieties of elementals and elementaries, ghosts, goblins, impes, Nandas, demons, bogies, devils and suchlike, etc.

(2) Physical, composed of physical elements.

(3) Celestial forms, 'masks' of the sun's rays, by which the waters are swayed and caused to vapor and rain.

Sarasvati addressed the king again: "Rājan! king!, call back to mind thy previous births," and laid her hand softly upon his head. And at the touch, the darkness that enwrapped his heart gave way, and luminous memory rose up within him. Reeling and swaying with the wonder of that memory, as on the surging surface of the ocean, the king exclaimed: "I see the overpowering Māyā of Samsāra! What is this, O Dīvi? It is not quite one day since I forsook in death my Padma-body, and yet I here have passed through seventy years of infancy and youth. I can remember my grandfather, and when I was but ten years old my father went away into the woods as a Pari-vrāt⁽¹⁾, installing me as king, and many are the acts I have passed through. I see now that this present world of mine lies enclosed within the world of Padma, and that again within the world of Vasishtha; and also that the Kalpas of one world are fractions of the Kshanas of another⁽²⁾. And all is the play of Consciousness."

"Yes, it is so," Sarasvati said to the king, and added: "We would go now as we came. I came to thee at the request of Līlā."

Here Rāma asked a question of Vasishtha. "From all this it would seem that the dream-world seen during sleep persists even after the sleeper has awoken!" And Vasishtha answered him: "Yes, it should be so; for wherein is the difference between the waking world and the dream world? The mutual relations of the seer and the seen, and also of the seer and the other men and women, are the same in both. And this is what Sarasvati said to the king. And Vibhūtī begged of her that her compassion should not leave him profitless and that he too might go with them together with his young and childless wife and the minister."

(1) A wandering ascetic.

(2) The ages of one are the moments of another.

Sarasvati: "It shall be as thou wishest. Thou shalt go again to the Padma-world and animate again the body of Padma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking, there entered at one side, hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Vida-ratha, full of tears and terror, trembling in every beautiful limb and saying that the anjah-pura⁽¹⁾ was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Dévis, "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

Lila then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvati and questioned. "How is this, O Dévi? How is there this double of myself? How also are the ministers and many of the prominent citizens and warriors the same as in the Padma-world? How can these be in two places at the same time?"

Sarasvati: "The consciousness, Jnapti, realises its own objects. Chin⁽²⁾ takes on the form of its objects even as Chitta⁽³⁾ takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Padma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Pratibhā—Imagination—which is

(1) The inner, or women's apartments.

(2) The higher consciousness, a synonym of Chin.

(3) The desire mind.

of the nature of the all-pervading Ātmā [Whatever image arises as existent in the Vyoma⁽¹⁾ which constitutes the Ātmā of the king, that image also arises as true in the Ambara (space outside) This is how this second Līlā appears by birth from reflection in the imagination (Prati bhū)⁽²⁾ But soon thy husband Viduratha shall abandon his present body and go back to his old Padma form"]

The new Līlā heard these words and bending her head and folding her hands in soft entreaty, she spoke to Sarasvatī "All my life have I worshipped the Goddess Sarasvatī with faith unswerving, and often she appears to me in dreams in the night And as she is in my dreams, such art thou in appearance now before me I do believe thou art the same and if thou wilt permit me, I shall make now my long-deferred request."

Sarasvatī recalled to mind her long devotion and said to her "I am well pleased with thee, ask what thou wishest" And she asked Wherever my husband goes after abandoning his present body in battle, there may I too go in this same body of mine" And the Goddess said "Yes"

The older Līlā heard, and with doubt shaken mind she asked the Goddess "They that are Satya Kāma-s⁽³⁾ and Satya-Sankalpa-s⁽⁴⁾ like thee, to them all things are easy Why then, O Goddess I didst not thou take me in my old body to the village of the brähmanas, or bring him hither?"

Sarasvatī replied "Līlā of the bright complexion I do not anything for anyone, in truth It is the Jīva itself that procures all desires I, Jīva⁽⁵⁾ the Adhi-kṛatā the ruling

(1) Literally atmosphere but here the inner space which is fulness, sometimes called the Obhija shūla in the heart

(2) Prati, in front facing and bhū to appear to shūla; what appears to the mind

(3) True-willed. (4) True-imaginationed

(5) Awareness.

Goddess, of Consciousness, Samvit, simply give voice to its⁽¹⁾). The Chit-Shakti(⁽²⁾) inheres in every Jiva as the power of that Jiva, and every Jiva secures its wishes by means of that power. Nothing gives anything to a Jiva except the persistent effort of its own consciousness. [Its own Chit becomes the God that brings fruition of the effort.] Thou hast ever craved for Moksha really, for thyself and thy soul-companion, Palma, and therefore have I taken thee through ways that will bring thee and him to that. Thou shalt learn more about this afterwards”

While the women were conversing thus, Viduratha fought with Sindhu in the night. And sounds and cries of murder and of rapine rose upon the air. Houses caught fire. Women and children, with their hair and clothes afame, ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the forces of Viduratha weakened. The two Lills saw this, and asked Sarasvati : “How is it, O Goddess !, that, even with thy favour, our husband prevails not over his foe ?”

And Sarasvati answered : “Viduratha and his rival Sindhu both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory(⁽³⁾). And whatsoever the worshipper of me, Jnapti, wishes of me, that only can I give to him.”

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the King Viduratha

(1) The gods and goddesses simply administer the law, bringing the person to the place where he meets the objects he desired. And so again it is said below (1. 23-24 m/s) that Sarasvati gives only what is really wished—not what is merely asked.

(2) Thought-Force.

(3) A significant statement, throwing light on the “troubles of the righteous”. If a man professedly desires spiritual evolution, he must accept that which brings in and worldly powers hinder rather than help.

fought as a kshattriya and a king should fight, and many times he worsted his opponent Sindhu.

And after human weapons were exhausted, they fought with Astras⁽¹⁾ till both armies were destroyed. At the last, having consumed each other's war-cars with the Agneyastra⁽²⁾, they fought again with swords till the keen straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And, in that combat, Viduratha fell covered with wounds, and as his men brought up another car and tried to take him away, Sindhu made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there beholding him, the younger Lila fell fainting upon the floor.

The cry went forth that the king had been slain by the enemy. All was terror and disorder in the city. Plunder, violence, and lawlessness reigned for a while supreme. But shortly the victor king was installed as Ruler of the country, and issued laws new, and there was peace again.

Meanwhile Lila saw her husband lying all unconscious, only a breath remained in him. She spoke to Sarasvati: "Mother! my husband is about to leave this body."

Sarasvati: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Padma-world; that all that Padma-world again occupies but a small portion of the space within that little village-home, ensconced amongst the Vindhya hills, and tenanted of old by the brähmana Vasishtha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. But, were

(1) Celestial (or, rather, infernal) weapons

(2) Fire-weapons—the "vris" of Uliver Iyton, or the "fire-bombs", "incendiaries", "flying bombs", "rocket-bombs" etc. of World war II, now raging (1941).

there no dreamer, there would be no dreams. The Ātmā is, only the Ātmā is, and all this infinite display is Its vibrations. There are whole worlds hidden away in single atoms (Chud anu); and there are atoms in these worlds, and worlds again within these atoms, even as in the plantain stem are folds in folds. Unto that one of all these endless worlds in which the body of Padma lies, the other Lila has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Vitaratha."

Lilā: "Tell me, O Dévi !, how she has gone on, and how the denizens of that world behold her ?"

Sarasvati: "Listen and I shall say. All this world and its occurrences are experienced as a dream by Padma in that world. And that other Lila is his dream, as art thou too. Indeed we all are dreams unto each other. Only the being, of the Great Consciousness (Mahā Chit Jñāna Samapthiḥ) gives being to us all. The reason of the consistency (Aika matya, co-incidence) of the thoughts of each and all is this. Each Jīva is the reflection of the Mahā-Chit (the Great Consciousness), and the Nature of that which Nature is the Great Destiny (the Mahā Niyati) regulates and predetermines all experiences of each and all, and thus all Jīvas perceive each other mutually reflected (१) .

(1) [This passage should be read with the later one (p. 76) on the swatting of Brabman "And when it gives again sun and moon." The nature of things is due to the root form assumed by the Divine Consciencemts for a universe, and the similarity of the impressions of which Jīvas are conscious is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will under certain given conditions unite to form water, so will Jīvas enclosed in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jīvas can't get outside them any more than they can escape from the Time and Space imposed on them as limitations of consciousness. In fact in

'And so thus other Lila has thy form because thy husband ever thought of thee and she developed shape according to every Jiva the one Self is thinking, feeling acting under these limits laid down for that universe at its inception because of this and because all are encased in vehicles shaped according to the root forms and are subject to the ideas of Time and Space common ideas and common sense arise causing an illusive feeling of reality. When the subject is studied on the manasic plane it is noticeable that the forms created by different Jivas of a common friend are by no means identical although showing a broad similarity each is an image the reflection in mind-matter of that friend due to the modification of consciousness caused by that friend in the seer's mind and a ray from the Jiva animates each. In this there is nothing new no increase of illusion. On the contrary in the physical life these forms equally exist and each man's concept of his friend is to him his friend himself but on the physical plane this multiplicity is hidden by another veil of illusion due to the sense relation between the two physical forms of the friends. When this extra veil is removed, the multiplicity becomes patent. The reason why the multiplicity of forms does not arise here is the stubbornness of physical matter. Long continued and strong thought may however produce a form perceptible by the physical senses the double of the original and in other appearance indistinguishable from him. The phenomenon is rare for it needs concentrated thought and where it has occurred that concentration (at the present stage of evolution) has been brought about by passion.

We may say that there is but one imagination that of the Self and each Jiva is as imagined by the Self (Imagination-creation). Then each Jiva, thus seen by the Self thinking as Jivas appears in manifold reflections, as many as the Jivas with which he comes in contact, the variations being due to variations in the mental media which reflect. Thus the moon is one, but may be reflected in the heaving sea, the quiet lake, the rushing torrent, the intertices of a weed-covered pond, a sheet of glass, a cup of ink, a piece of metal, a white wall, etc. Each of these reflectors if capable of thought could only be conscious of the moon as reflected in itself; the results would be very different yet the moon is one.

Looked at thus the somewhat mysterious statements of Sarmad (2. 72) "Whatever image arises no greater from reflection in the

his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Vidyāratha and now she has passed on to the Padma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmandā, through its elemental shells, into that other Brahmandā, where the Padma-world is situate. There she saw her husband, believing she still retains the body she was wearing here; and Padma, too, reviving, beholds her, and she and they and all the retinue about the palace regard each other as before the death-swoon of king Padma."

Līlā: "Why did she not go on in this same body? Such was thy boon to her?"

Sarasvati: "Uneenlightened beings may not go to Suddha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body, this is all that can be done by boon or curse."

Sarasvati continued: "They that know what it is most worth while to know, and also give themselves up to the

Imagination" becomes intelligible. There was one Jīva called Līlā, using the vehicles created by the imagination of the Jīva called Padma, in the astral Vidyāratha in the manasic world; so the vehicles Padma and Vidyāratha were created by the imagination of the Jīva called Līlā in both worlds; the relation between the Jīvas was enduring, the vehicles were merely the reflections, in the outer space, of the action in the consciousness of each due to that relation.

The worship of Sarasvati by the "two" Līlās, and the prayer uttered by each, are interesting as showing the identity of the Jīva manifested in both. A.B.B.

highest Dharma, they only gain the Āti-vāhika worlds⁽¹⁾; not others. The Ādhi-ubautika body, whose very nature is a false illusion—how may it endure in the True? The other Līlā knows not that which should be known, but only clings unto what she thinks her highest duty, and therefore has she gone to her husband's imaginary city in the manner in which she has gone there."

Līlā: "Aho! I understand this not. How came there to be a law ruling the birth and disappearance of things, and how again an utter absence of such Law! How come Sva-bhāva-s,⁽²⁾ natures of things, to be so fixed? How is there Sattā-existence in any objects? Why is fire hot and earth inert and the snow cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high, while some remain dwarfed and supine? Why and how are there any Laws of Nature?"

Sarasvatī: "During the reign of the great sleep of Maha-pralaya, Brahman alone remains as Endless Space and Peace supreme. And when it wakes again at the end thereof in the form of Chit (Consciousness), It thinks unto itself, 'I am a speck of Light,' even as thou imaginest thyself of any form thou pleasest during dreams. That speck of Light again assumes unto itself Extension, 'I am large.' That gross, false in reality, becomes the Brahm-Anda. Within that Brahm-Anda, Brahman thinks again: 'I am Brahm,' and Brahm forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, Consciousness took many forms; and the root forms that Consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is the Nature and the Law of things, while that

(1) The worlds beyond, the higher worlds.

(2) 'Self-being', 'own-being', essential characters or natures.

Primal Consciousness shall last. It makes what are our space and time and basic elements. It makes them what they are out of Asat⁽¹⁾. That Destiny has also fixed the spans of human life, varying in various Yugas, Ages, Epochs, with variations in the grades of sin and merit."

Lili : "Tell me more of Death, O Mother!"

Sarasvati : 'Three are the kinds of men at time of death : (1) the ignorant ; (2) the man of practised Dhāranā (concentration) ; (3) the man of Yukti (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence unpurified by Shāstras⁽²⁾, or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pains of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and day-light ; and then is called Prēta⁽³⁾. Six degrees are there of the Prētas, with many farther sub-divisions. The lowest, grossest, and most evil undergo a swoon, and imprisonment of consciousness as in the heart of a rock, for a whole Vatsara⁽⁴⁾. Others have pleasant times. And so each kind and grade of Prēta has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of cereals and plants, thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the final Peace, unswervingly, in the last course planned

(1) Unreality, non-being.

(2) Scriptures, Sciences.

(3) From pra. beyond, and ita, gone; 'gone away', 'departed'.

(4) Year.

out at the beginning of the Sarga⁽¹⁾ by the first Praja pati⁽²⁾. In the meanwhile, most Jivas are self centred so completely that they are oblivious of each other, and feel not each other's common Jiva hood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern or as the toad that lives in the core of the mountain-stone knows not of the frog that croaks in the stream of the valley ”

CHAPTER VI

The Story of Lila (concluded)

Sarasvat: “But see, Viduratha has almost passed away, and is even now entering again into the heart of Padma lying on the flowers

Lila “Devi! let us follow too by the same path by which he goes ”

Sarasvat: “He goes in the Chin maya⁽³⁾ form by the path laid out by his desire. Let it be as thou sayest, we too shall go by the same way. To counteract each other's wishes would surely loosen all the bonds of love ”

And as they spake thus to each other, the eyes of king Viduratha turned inwardly, the lips grew dry and white, the whole frame took on the colour of sere leaves, the breath came thin like sounds of wings of tiniest bees, the limbs grew motionless like carven stone, and all at once the Jiva quitted that body, as birds quit falling trees, and soared into the skies. With their luminous vision, the two Sarnevati and

(1) Manifestation

(2) Lord of creatures. For some idea of the Great Plan study H. P. Blavatsky's *The Secret Doctrine* and also any one of the great Puranic Bhagavatas, or *Atri Bhagavata* or *Vishnu*, or *Vaya*, or *Markandeya*, or *Matsya* or *Karma*.

(3) Astral body

Lila, saw the Jiva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. Shortly the consciousness of the Jiva awoke with the oblations offered by Vidūraṭha's relations, even as the sleeping scents of blooms awaken with the morning breezes; and, imagining a body to itself, it saw the messengers of Yama⁽¹⁾ leading it to his abode. Yama saw the new arrival and said: "No evil acts are his, but only good ones, and he has won the favour of Sarasvati. He has to go again to the body of Padma. Let him go, therefore." And Yama's messengers permitted him to go; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital, and the palace of king Padma, and entered it as minute currents of air enter a budded lotus.]

There they saw, sitting beside the body of Padma, and fanning it with a jewelled chamara⁽²⁾, the Lila of the Vidūraṭha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

They saw not the body (Lila's own) which the enlightened Lila left behind when starting on her journey to the other world, and on being questioned, Sarasvati said to Lila: "These palace-maidens have been keeping watch over king Padma's body, for a whole month now, as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Vedas for it. Seeing thee again and the new Lila they shall only think that thou hast come back from

(1) God and Lord of Death.

(2) Fan, whisk, made of the hair-hairs of the chamois or yak.

the other world by a great miracle, and brought a fair ~~compa-~~
~~tion~~ with thee too Their thought shall reach no further"

With this the two made themselves visible to the new Lila. Startled from her reverie by the sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, had seen her husband sleeping after the fatigue of the battle, and so had not awakened him

Sarasvati then permitted the Jiva of Vadaratha, whom she had detained for a while, to enter into the heart of Palma through the nostrils, and it entered there, carrying within it its hundred Vasants, desires, even as the ocean carries in its deep heart its treasured gems. And therewith, like a withering lotus at the touch of the first rain drops, the body of Palma revived, the sap of life flowed in the limbs again, and they shone forth with recovered brilliance and softness like new leaves under the breath of spring. He unclosed his eyes beautiful and pure, with starry pupils, rose, towering like the Vindhya mountain, and, sitting up in bed, called "Who is there?" in tones sonorous as the distant thunder. The two Lilas advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happened. The elder Lila then explained "I am thy elder queen, O husband!, bound unto thee inseparably (as word to meaning, and I have earned for thee thy second queen, this younger Lila (1). And she that sits on the great throne of gold beside thy couch is the

(1) Lila means Play Pastime. The World Process is the Self's Play Pastime Drama. To keep it as Play is Wisdom. Vijya, the enlightened Lila, to feel it as real, is error. A villyā the younger Lila. The ~~father~~ battles the ~~letter~~ With God, and all things else add themselves.

Goddess Sarasvati, by whose favour we all meet again". The king arose and bowed at the feet of the Goddess, and prayed : "O Goddess !, give us wisdom and enlightenment." And Sarasvati blessed them all and departed, saying : "Be ye happy" And thereafter all was gladness and rejoicing throughout the kingdom, and people wondered and conversed amongst themselves how the great love of the queen had brought back the king and her own lila, twofold from the other worlds. And the king and the two Lîlîs reigned wisely and well, for eight myriads of years, and then all passed into the peace of Vi-déha-mukti.⁽¹⁾

CHAPTER VII

Consciousness

Vasishtha said : "Thou must have gathered from the tale of Lîlî, Prince I., that the feeling of solidity, which makes the world around seem independent in its realness, is also but mere Consciousness, as much as the feeling of tenuity or liquidity. All this multifarious universe is nothing else than the play of a single Point of Consciousness, which encloses and contains within itself all Self and all Not-Self and all their mutual Interplay, in all-Time without limit, past, present, and to come, in all-Space without periphery, here, there, and everywhere. What the Consciousness imagines strenuously, that it feels as real. If it will imagine to itself a solid body standing before the impassable barrier of a wall of rock, to that body the rock is truly an impassable barrier. If it will, by equal stress, eliminate solidity from both, they will no longer be a barrier and a resistance to each other. If it will rush through the whole experiences of a Kalpa in a single moment,

(1) Liberation, 'body-less deliverance', complete dissolution of all, even the greatest, material existing, and perfect emergence into Parameśvara, without any remnant of any separating body; parama svarūpa, in Buddhist speech. See p. 42, supra.

that single moment is verily a Kalpa. If it will spread leisurely the experience of a single moment over the time covered by a whole Kalpa, then that Kalpa is, to that Consciousness, no more than a single moment. Layana passed through a hundred years of life in a single night. What is but a Muhurta⁽¹⁾ to the Lord of creatures Brahma of the winged Swan that is the whole lifetime of a Manu what is the whole lifetime of a Brahma is but as a day to Vishnu of the Eagle and the Whirling Discus and what, again is the whole life period of a Vishnu is but a day of Maheshvara of the Four Footed Bull⁽²⁾ And he who is firm fixed in Nirvikalpa Samadhi⁽³⁾ knows neither night nor day time and lapse of time are naught to him. See in this world how Consciousness doth ever make reality. Practice makes sweet bitter, bitter sweet. Persistence changes foe to friend and friend to foe. Strange things, new sciences, the ways of Japa⁽⁴⁾ and of meditation seem so hard at first, practice persistent Consciousness, makes them all easy.

(1) A period of time equal to forty eight minutes

(2) Ordinarily the Puranas indicate that the Brahma Vishnu and Shiva of each world system are co creators and compeers. But the Maha Vishnu of a larger system may have many Brahmils of smaller systems with a His jurisdiction the Maha-Shiva of a still larger system may rule over many smaller Vishnus and a Maha-Brahmi over Vishnus and Shivas ad infinitum (see the Prasara Purva). Some of the visible stars are millions of times larger than our Sun. Our whole Solar system is at a single planet in a larger that again in a yet vaster ad infinitum an endless Hierarchy imposing higher and higher Unity upon greater and greater Multiplicity. Vehicles and weapons are symbolical

(3) Meditation without a definite object in which the self is intent upon the Self the Subject Alone.

(4) Repetition of the same word or words over and over again carried from the waking into the somnolent and then the sleeping condition, to produce certain psycho-physical effects or with reflection on the meaning of the words, to bring metaphysical comprehension

petrified Gaunt is her frame like the drought-dry forests of the Vindhya hills. Mighty is she and her eyes are as flaming fire, for never is her hunger satisfied. Black is her garment too as if woven out of the densified nights of the rainy season. Fogs and mists enwrap her, clouds rest on her head, bones and skulls bedeck her fearsomeness.

The meat that she obtains extinguishes not the fire of her hunger even as the ever pouring stream of salt waters quenches not the fire of the sea volcano. Therefore she once thought with herself. If I could only swallow all the teeming people of the land of Jambū-dvīpa⁽¹⁾ in a process as unceasing as my breath then perchance my hunger would be stayed. And yet it is not easy to prevail against a people guarded well by mantras⁽²⁾ medicines, clean ways and charities and worship of the gods. But Tapas⁽³⁾ brings about things most improbable therefore let me make great Tapas.

Ascending a tall peak untrodden by other creatures, she stood on a single foot immovable till she became as a part of the rocks around. A thousand years elapsed, and Brahma, Cosmic Mind Embodied appeared constrained by that long self-denial, to bestow on her the boon she craved. O daughter Karkati! thou art the glory of the Rūkshasa race. He said "name the boon thou cravest". She pondered long and then replied. O Father of Creation! may I at will become a living needle with two forms, one gross and one not such, and may I have the power at will to enter into the hearts of creatures and suck away their lives. Be it so. He said and added: "Thou shalt be a Sūchikā⁽⁴⁾ with an upasarga⁽⁵⁾

(1) Asia.

(2) Magic chants also good counsels, mantras, triya, that which protects when dwell on daily sage maxims, seed thoughts.

(3) Austerities, penance.

(4) A needle, sūcī to sew.

(5) "Upasarga" means a "prefix" in grammar. It also means a

men shall call thee Vi-shūchikā⁽¹⁾. In subtle form shalt thou destroy all beings that live on unclean foods, go evil ways, are foolish and ill-balanced. Thou shalt prevail against them that dwell in foul places and act in foul ways. Thou shalt enter into them, even into their heart, and seizing on the lotuses⁽²⁾ and the spleen and other organs, thou shalt slay and devour them. But if thou shouldst, by some mischance, attack the good and virtuous, then shall this mantra help them to get rid of thee, and thou shalt fly back from them to these mountains⁽³⁾." Brahmā uttered the strong mantra there; Siddhas, floating by, in the air, recorded it; and Brahmā disappeared from view.

CHAPTER IX

The Transformations of Karkati and further Tapas

Forthwith the mountain-large frame of Karkati began to shrink. In a moment it looked like only a great black cloud; then, a tree; shortly, like a human being; next instant it was but a span high; again, but as a grain of mustard; then as a dot of the sapphire-ray of the sun; and finally, invisible like space itself. Beautiful and subtle as the Brahm'(Brahman)-nerve (Sushumna), out on its way through the Brahm'(Brahman)-candhra⁽⁴⁾ to "discharge," "an excrecence," "a protusion", a bye-product, an evil excretion.

(1) An infectious disease, generally the cholera; also a form of the plague, the naming after the "needle" seems to have reference to the shape of the disease-microbe. The mention of fog and mists and clouds in the description of Karkati, similarly seem to refer to the seasons and physical conditions in which epidemics are most violent. F., special.

(2) Ganglia, glands, plexuses. Skt. chakra, pūrva, lōndas, pūrva.

(3) Some varieties of the plague are said to be endemic in the hills.

(4) A passage through the spinal chord and brain and the top of the skull, known to the science of Yoga.

the Sun, she floated in mid space, like the drying tress points of a fresh bathed maiden

Behold the wonders of intentness in excess on any single thing ! So full was Karkati's consciousness of hunger and its satisfaction, she minded not her own great body falling off and leaving her so small and insignificant. And full of that same consciousness she roamed, and roamed in her double form, appearing now as *Ajī vishuchikā* and now *Antar vishuchikā*¹ ; ever insatiate of the lives that she destroyed. Doing her fell work she wandered over the face of the earth, driven away, now and again, when she attacked the righteous, by acts of charity and mantras, medicines and *tapas*. For many years she wandered thus, hiding in the dust and hidden from the light, skulking in human limbs and organs tainted with unclean living flourishing in heaps of filth in dried up ditches and in rotten straw.

At last she tired of her troubled life, uncertain hiding places, and the constant struggle, and the thought arose within her mind and gathered strength as she dwelt on it "Did I do well to change my immense form for this small one ? The tiniest drop of food now overfills me and I no longer know the taste of those large mouthfuls of delicious meats of old. I hide about in mud and mire and unclean places. Shall I remain much longer in this state ? O my great legs ! with which I stepped with ease from peak to peak of these vast mountain ranges ! O beautiful black nail ! that tore down rocks in play ! O stomach ! roomy like the mountain-gorge ! O large and beauteous face ! the broadening smile of which stamped even my fellow Rākshasas with terror ! O Arms ! the weight of which broke down the mountain pines !

(1) Literally "Austerities Vishuchikā" and "Internal Vishuchikā", a reference probably to various forms of the disease. The cholera and the plague have for long been the two chief scourges of the East.

Karkati Brahma gave assent, and came into the view of Karkati, and said 'Ask, daughter, for the thing that thou desirest' Reduced to the merest of the subtlest streak of the Jiva Consciousness, devoid of organs, she could make no answer, and only thought within herself 'What do I want, I who feel the fulness of the Self? I want no boons. I know all there is to be known, my doubts are fled, I stand in perfect peace. Likes and dislikes have disappeared, All is as One to me' Rejoicing at her mood, the Lord of Creatures said " 'Tis well that All is the Limitless One to thee my daughter! Thou desirest neither to accept nor to reject. Then let the laws of Limitful Nature take their course. The Tapas Karma thou hast done requires a consequence. So live some further time upon the earth, in thine old great frame developing it anew from this thy present timorousness, as forest giants grow from subtle seeds. But having seen the Truth, thou couldst not take to evil ways again, and cause the innocent to suffer. So I ordain that for thy sustenance thou shalt feed only on the sinful and impure. When thou hast thus exhausted all thy karma and lived, a Jivan mukta⁽¹⁾, through thy life, then shalt thou go to the Abode of Bliss.'

With this He disappeared, and in a moment Karkati passed back from the size of a sunbeam mote, to seed, span cubit, human stature towering tree and finally to that of a giant mountain-peak again.

CHAPTER X

The Question of the Lakshmi

A touch of pleasure passed into her illumined mind at the regaining of her former frame, but in a moment she threw off the insidiously-reviving pride of Rishthood, and passed

(1) Free while still living in the body. See p. 43 supra.

into Samādhi. Six months passed away; and then the body awoke and asserted its claims for nourishment, as it always will while life has not departed. Then she wondered; "I cannot eat unrighteous food again. It matters not to me whether this body live or die. Had I not rather let it die away?" But Nabhas-vān the Wind Sky-ranger came to her help, seeing her fixed so firmly in resolve of right, and spoke unseen: "Wander forth, O Karkati!, bestowing knowledge on the ignorant. There is no truer charity, no more precious gift, than the gift of Self and of Self-knowledge. He who gives it, gives the universe. He who gains it, gains the universe. For he who gains it, gains assurance of his deathlessness; and to the strength of that great confidence, all labours, losses, pains, are light and easy. Therefore walk the world, O Rākshasi, endeavouring to spread Self-knowledge. And those that turn away persistently from it, shall be fit food for thee. Receiving not the Self, but throwing it away, themselves do they destroy themselves, and so no sin shall come to thee in eating them."

She thanked the Wind, rose straight like a colossal water-spout from the disturbed surface of the ocean; descended slowly from the peak into the valleys; and entered the habitation of a tribe of Kuratas⁽¹⁾ dwelling at the foot of the mountains.

Night reigned there at the time. Clouds hid the moon and stars. The darkness hung so dense, it could be almost pushed about by the hands. In that fearful night, Vikrama, the king of the tribe, was out with his prime minister to see that none disturbed the sleep of his people. Karkati beheld the two and thought: "Here is the food I look for. Let me see, though, that they have no virtue which prevents my swallowing them." To test them she let forth a hideous roar

(1) A hill-tribe.

followed by harsh words, as a crack of lightning followed by a shower of hail : "What wandering worms are ye? Are ye wise? For I devour you else!"

The king replied : "Seek not to frighten us with empty sound, but show thyself, whoever thou art: then we shall judge how to behave to thee."

Thereat the Rākshasī displayed her fearful form, that used to strike with terror even her companion-Rākshasas. But the pure-minded know no fear; and the minister addressed her calmly :

"I see thou wantest food! Why then such great excitement for such little cause? If thou wouldst state thy wish more peacefully, it were more easy to fulfil it. The king accustoms not to turn away the really needy."

Then the Rākshasī reflected : "Their faces, eyes, and speech, show me that these two are no common men, but knowers of the truth; so let me question further." And she asked aloud : "Tell me first who you are, and doing what, here, at this time of night."

The minister explained and said, "We are abroad for the restraint of such as you, from doing harm to our people."

The Rākshasī : "O king and minister! prove to me that you deserve your offices, or I shall swallow both of you unfailingly. The Science of the Self is the highest of all sciences, and king and minister that know it not, are not deserving of their offices. Tell me then what is that Single Atom in which millions of Brāhmaṇdas hide as bubbles in the ocean? Describe to me that which is Spaceless Space; Thing without Substance; I and Thou at once; That Which Stands Still while Ever Moving; intensely Living though Dead as the rock; a blazing Fire that is more Cold than ice; Light and the source of light though all Unseen; the Light by which all blind things, climbing creepers, sprouting seeds and upward-

pushing plants, all see their way unerringly, and which yet is the very depth and density of Darkness too, a flashing Moment longer than the endless Kalpas, and endless Kalpa, though but a flashing Moment, which, Evident to the senses, is yet Nought, and which, again, is verily Everything, though Unperceived of any sense, which, present Everywhere is always Ungrasped by hands that search through myriad births; which thrusts itself into those very hands insistently, when they have ceased from search, a Thing with million hands and feet and eyes, and yet Devoid of limbs, a Thing De-void of hands which Paints all sorts of living forms on the blank sheet of Emptiness, which acts and moves and lives without a cause or motive, which makes a Multifarious Spectacie of its Sole Self, which carries all the past, the present, and the future of all worlds, concentrated in a single point within It Self? What is That which has spread out this giant Panorama of the Universe? What is That, essenced with which, thou playest, slayest, guardest? What is That, by sight of which thou art Annihilated into Deathless Being? What is That, which is both Being and Non Being? Resolve this little doubt of mine, O king and minister! They only are the wise who can supply solution of the doubts of those who question them. They are the foolish who have made themselves the slaves of sense. Are ye the latter, or are ye the former? If the latter, then, without a doubt, I swallow you, and all your people, too thereafter. Unhappy, undeserving, unpossessed of acts of past good karma, vacant of acts of merit, are the people that are governed by a foolish vicious king and foolish vicious ministers and servants of such king!"

CHAPTER XI

The Answer

As the great sounds of the Râkshasi's great speech subsided

like the roll of thunder dying away in the distance, the minister took up the answer, for when the lower in rank can carry out a work successfully it is not right to trouble the higher. 'Listen O beauteous maid of nimbus size and hue ! as I expound the answer to thy question in a word. As thou thyself well knowest, in thy paradoxes thou hast spoken of the Supreme Self the Param Ātmā that shoreless Ocean of all Consciousness in which intelligences form and disappear a countless numbers, like to vortices and whirlpools in the sea. It Self beholds It Self. Non Else is there to do so. It is the resting place of all things contradictory all Pairs of Opposites antagonists ever lastingly. It moves and lapses not in Space and Time and Motion for all space and time and motion are themselves within its Changeless Being. It has No Motive to new act, all acts and motives are within Its Movelessness. The mother with the babe hid cosily between her breasts needs not to seek for it elsewhere. And if thou close and seal a bowl and carry it a hundred yojanas how canst thou say whether the space enclosed within the bowl has travelled also all the hundred yojanas or not ? The Consciousness of a Kalpa is a Kalpa the Consciousness of a Moment is a Moment. Consciousness of Far and Near is Far and Near. Apart from Consciousness naught is, within it are both Aught and Naught, both Being and Non Being.'

The minister ceased whereon the Rākshas: 'So pleasing is this talk to me I would it were continued. Will then the king please to prolong it further ?

The king smiled and replied. Let it be so ! Most wondrous is that All-pervading Consciousness whose sole form and belief is the Awareness of the Non-Being of This universe⁽¹⁾, whose one Eternal Thought and vow is ab-Negation of these False-

(1) "I-This-Not" are The Science of Peace and The Science of the Self, for detailed exposition of this Idea of the Eternal Ideation.

hoods of Imagination. It is the Final Goal of all the speech of the Védānta ; yet it is Beyond all speech. Ever it dwells in the Exact Between of every pair of Opposite Extremes, including in It-Self, as Mean, both these Extremes. This Consciousness alone is Final and Efficient and Material Cause of all this Drama of the World. Its Unity remains unbroken, though identical with all the endlessly Negated Multiplicity of Kosmos. Such is the Eternal Brahman that thou hast described, O virtuous maid ! It is the Atom ; it is also the Vast All. It is the Self ; it is the Not-Self too, but everlastingly Denied. Its Consciousness is the One Cause of causes. It is the very Self of every being, without the finding of which, there is no peace throughout a hundred or a thousand lives of strenuous effort ; and yet, with the finding of which naught new is gained, except final Deliverance from all Doubt".

CHAPTER XII

The end of Karkati's story

All thought of harming them, the Rākshasi abandoned finally, on hearing the wise words of the king, even as the summer-heated earth throws off its cover with the fall of the first cooling drops of rain. A great joy arose within her mind, even as the moon within the darkness of a tropic night. Her mood was beautified and softened, as black rain-clouds by the rhythmic flights of lines of snow-white herons. She said to them :

"I am very happy to have found you in this forest. Your minds are pure and lighted with the Sun of quenchless Wisdom. I would be friends with you. Can I perform some service?"

The king replied : "My people suffer from diseases of the heart, and various pains. Physicians are of no avail. They only say it is Vrshchikas. This is one reason why I sally forth, of nights, in hopes to meet with such as you, that

either cause the ravage, or may help to cure it. If you are the former, then would I war with you with all my might, but if the latter, then I entreat your help in all humility."

The Rākshasi explained how she herself was the fell Vischuchikā, unfolding all her story. The king prayed to her, on the ground of new made friendship, that she desist from causing suffering to men. And she consented, saying "It is right, and I will go back to the mountain, and cast off this ever-hungry frame of mine, rather than slaughter human beings". But the king was much perplexed and said "While it is right that you should not molest the innocent, it is not right that the immediate consequence of your acquaintance with me should be death to you. One way appears to me, in which both ends may be secured. The criminals among my subjects, judged worthy of death, shall be reserved for you, and you shall come to me from time to time, slaying the wicked, nourishing yourself, helping the good and innocent, as those Wise with the Final Wisdom ever should".

They parted in much mutual satisfaction, with this compact, and in after time, Karkati visited the king at the fixed times for food, spending the intervals in Yoga and Samādhi, by the power of which she guarded the king's people from superphysical ills. And when king Vikrama passed away, she was as friendly to his descendants for many generations. When she herself wore out her Rākshasa body, and so visited them no more, then the people made a temple to her, giving her the name of Kanlā, and also Amangalī, under which names she is still worshipped in the mountains, as the guardian-goddess of the mountain tribes.

Vasishta added: "This tale may help them, Rāmī, in understanding how the body and the surroundings of the body change with the changes of the Manas mind, how the giant hunger for the experiences of a grosser and more

definite kind, leads on the Jiva from the subtler to the denser planes of nature, and how, again, when the Jiva tires of those denser gains and pains, a converse hunger takes it back to those same planes of vast and subtle matter".

"Some little part I do begin to see," said Rāma, "of how essential Consciousness is, to the universe. But tell me, Master!, how this Changeful Mind arises!"

"I asked that question once, myself, of Brahmā," said Vasishtha, "and the story that He told to me in answer, I will relate to thee some other time¹. But, in the meanwhile, ponder over what I have already told thee, that there is *No Change* in Reality, from the Standpoint of the One which is the Changeless Whole, including all the past, the present, and the future, all possible workings of all changing moods, All At Once, Here and Now, in a Restful Peace.

"AUM May all cross safely over the difficulties of life, may all see happy days, may all attain to wisdom, may all — be everywhere AUM "

॥ ४५ ॥ सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पद्मतु,
सर्वस्त्रियुदिमान्नोतु, सर्वस्तरं नन्दतु ॥

(1) That further story is not likely to be retold in the English language, by this writer, who has worn his present body now for seventy six years. But if any reader is desirous to know, how this Changeful Mind arises, and to know it without the setting of a story, he may look into the books named in the foot-note on p. 94, supra.

TWO FRENCH AND BELGIAN APPRECIATIONS
OF
THE YOGA VASISHTHA

Madame Eugenie Vanden Houten published in Brussels in October, 1938, a French translation of 'Mystical Experiences or Tales from the Yoga Vasishtha' M Pierre d' Angkor author of many books, in a letter to the translator says

"Let me tell you how thankful I am to you for making me acquainted, for my personal edification with this wonderful work, an inexhaustively rich mine for those who have long meditated upon the essential problems which are here expounded discussed resolved with all the subtlety and profundity of the metaphysical genius of the Hindus, joined to the abundant and charming wealth of their poetic imagination and their fine sensibility. I cannot understand how this work was not so long translated and published with a view to enabling every theosophist in our country to find in his own library as a most precious and rare gem of Sanskrit literature, a book to be treated as a trusted friend (lit., a pillow companion) which is really to be placed by the side of *The Voices of the Silence*, *Light on the Path*, *Bhagavad Gita*, the *Upanishads*, etc."

Madame E. V. Houten's own opinion is — "This work is of great interest, especially for those persons who like to have an intellectual representation, vivid and pictorial, of the states of consciousness on the different planes"

INDEX OF PROPER NAMES

(The page referred to is the first on which the name occurs. Sometimes other pages are also mentioned, on which they are explained, or where attention is specially desirable to the setting in which they occur).

Anga 13; a Vedic and Puranic Rishi; 'the rasa, sap, juice, which circulates in the *anga-s*, organs, parts, of the living body'.

Arishta nimi 28; name of a king.
Arunihasti 50, 58; wife of Rishi Vasishtha; 'the never-obstructing'; *a*, not, *rahi* to obstruct.
Asia 25

Ayodhya (Foreword); capital of modern Oudh; 'unconquerable'.
Bali 31; name of a king of the Titans; 'the Powerful', also 'the sacrificial offering'.

Bhava 11; a name of Shiva in the creative aspect; *bhav*, to be.
Bhurata-Varsha 25, 26; the ancient name of India; from *Bhurata*, 'the Nourisher', name of one of the very early and greatest emperors of India; and *varsha*, continent, 'where the rain falls'.

Bhupu 20; name of one of the powerful Rishis described as the mind-born sons of Brahma, or sometimes, of the first Manu, son of Brahma.

Bizansky, H. P. 50.

Brahma 9, 11, 19-20; the Creator; *brah*, to expand, 'the expander, layer out, de-

signer, ideator, of the cosmic system'. Universal or Cosmic Mind; the great God who embodies it; the Creative aspect of the Trinity of Brahma-Vishnu-Shiva (or Mahisha), Action-Cognition Desire.

Brhaspati 13; 'lord of the skies', 'chief of the large ones'; Jupiter, largest of the planets; also, name of the teacher of the gods; *brhas*(*i*), large, *pati*, master; *brhas* also means the *Veda*, the 'great word'; hence, 'master of the great word', 'master of speech and wisdom.'

Chambal 66; modern name of the river *Charmapati*.

Charmanavati 66; river in mid-India, so named because of 'the skins, charria, of sacrificial animals flung into it, in the reign of king Rantideva'.

Chyavana 13; name of a primeval Rishi.

Pashanatha 1; the 'tro-chariot-ed'; *Pashu*, ten, *ra*'ha, chariot; father of Rama.

Deva 9, 61; god; 'divine' being; 'deity'; from *div*, to shine, to play; (three, deus).

Devi 61; goddess.

Ganga 8; the most sacred river

of India ; *gam*, to go, 'the ever-goer'; called Ganges in English, a contraction of *Gangā-jī*; *jī* is an honorific addition.

Gantha-mādana, 28 ; one of the ranges of the Himalayas ; *gant*, fragrance, *mādana*, maddening.

Hara, 45, 67 ; name of Shiva as Destroyer ; *hr*, to cast away, steal, rob, destroy.

Hari 11 ; one of the names of Vishnu, the Preserver; *hr*, to remove, 'he who removes, remedies, takes or drives away, all miseries and bonds of sense'.

Hiranya-garbha 20 ; 'golden womb'; name of Brahma as the Sun.

Indra 25 ; from the Vedic name for the river Sindhus, pronounced as Hindhu by the ancient Zoroastrian Persians, and Indus by the Greeks.

Indra, 28 ; king of the gods, Zeus, Jupiter; from *ind*, to flash, shine, flare, blaze; the god of lightning and thunder.

Ikshvāku 64 ; progenitor of the solar Dynasty of kings, eldest son of the seventh Manu, *Vaivasvata* (son of *Vivasvān*, the Sun), the Spiritual Ruler of the present Human Race.

Janaka 11 ; king of Mithili, father of Sītā and father-in-law of Rāma.

Jambū-Dvīpa 25 ; the continent of Asia ; or the Earth, from another standpoint.

Jyeshtha 64 ; the 'eldest'.

Karkatt 85, 86.

Kunḍa-rāṭha 69 ; name of a king.

Lakshmi 4 ; goddess of Wealth and Splendour and Enterprising Action, Consort of Vishnu, the God of Knowledge; *lakṣ*, to be seen (from afar); *lakṣma*, 'mark of distinction' (visible from a distance).

Lila 50, 51, 82 f n ; 'play, sport', name of a queen.

Loka-pāla 45 ; one of the four (sometimes counted as eight) Regents of the four quarters (or, including the corners, eight) of the Earth; *loka*, the 'visible world', *pāl*, to cherish.

Lytton, Bulwer 74 ; English novelist.

Manu 1 ; from *man*, to think, to 'mentate'; the Primal Thinker; an aspect of the Universal Mind, 'office'-designation of all the primal progenitors of Man, i. e., the great Human Races.

Mahēsha 21 ; *Mahā*, great, *Ishta*, Lord ; name of Shiva.

Mīru, 5, 8, 18, 44 ; name of the axis, 'the central mountain' of the Earth 'on which the gods dwell'; also of the spinal column and brain in which dwell physical and superphysical faculties.

Mṛityu 38 ; Death ; *mṛ*, to die.

Nārada 13 ; one of the Primal Rishi-sons of Brahma; the chief Rishi, singer, prophet, of the gods, ever-wandering all over the cosmos, inciting rulers to war in order to adjust the balance of the powers of Good and Evil; *nāra*, 'pertaining to nara, man'; i. e. the release of

man from bondage, salvation, *da* to give, 'he who gives salvation'

Nishadha 19, name of a range of the Himalayas

Padma, 50, 51, 'lotus', name of a king

Parameshti 11, a name of Brahma, *parama*, supreme, *astha*, to stand, 'standing on, based on, established in, the Supreme Self'

Prahla 31, name of one of the greatest and best kings of the Titans, great devotee of Vishnu and grandfather of Bali

Pulaha 13, a primal Rishi

Pulasty 13, a primal Rishi

Rama (Foreword), 1, son of Dasharatha, *ram*, to rejoice, 'he in whom all beings rejoice', the Self embodiment of Good Ravana (Foreword), 'the groan-maker embodiment of Evil, foe of Rama', *ra* to sound, to make a noise (*ra* , 'roar') to cry to groan, *ras*, to cause to do so

Sanat Kumara 26, the 'Ever-Virgin', 'Eternal Youth', one of the four (sometimes counted as seven) mid-born sons of Brahma

Sarasvat 52, the Goddess of Speech and Wisdom, daughter (sometimes spoken of as the consort) of Brahma, *saras*, lake (of the waters of knowledge, science, wisdom, etc.), 'possessing own egg'.

Shatralou 13, a Rishi, *shara*, arrow (loma, hair), 'the rough-haired'.

Shiva 11; the great God of Destruction, *shi*, to sleep; 'he who sleeps in the heart', 'who causes the world to go to sleep', and is 'beneficent' as bestower of restful sleep, the Destroyer aspect of the Trinity Shuka 16, the virgin Rishi, son of Vyasa, named after a favorite 'parrot', or because of his quick and retentive memory, a characteristic of parrots

Sindhu 73, name of a king

Sumera 9, same as Meru (q.v.), *su*, good, excellent, *meru*, *meru*, *medhu* pivot, peg

Svayambhu 19, Self born, *svayam*, oneself, *bhu*, to be, a name of Brahma the Universal Mind

Uddalaka 13, a Rishi

Ushira 13, a Rishi

Valmiki 20, a great Rishi, author of the *Ramayana* and the *Maha Ramayana* or *Yoga-Vasishta*, so named because, once when lost, rapt, in deep, death-like meditation, he was covered up with a *valmika* ant hill, by *valmis*, *valmisi*, ('worms'), termites, *raimisla* also means a rainbow-cloud; the *Ramayana* is as full of emotional and instructive themes as a rainbow of colours

Vasishta 2, 50, 58, *raju*, wealth, 'the possessor of the finest wealth, of wisdom and superphysical powers.'

Vibhishana 32, brother of Ravana, but devoted friend of Rama, *ri*, without, *bi*, fear, 'who does

not fear and does not cause fear.	Rshi; 'the world's friend'.
Viduratha 69; a king	Vyāsa 13; a very great Rshi; author of the <i>Mahā Bhārata</i>
Vishṇu 11, 45, 67; the Preserver- aspect of the Trinity; <i>vish</i> , to enter, pervade, and <i>sunoti</i> , <i>svayoti</i> , binds, sews together, all the factors of the world	<i>vyasyati</i> , 'editor' of the Vēdās, and compiler, author, or 'editor' of many Purānas
Vishvāmitra 2, a very great	Yama 11, 38 fn; the 'God of Death' and Judge of departed souls

INDEX-GLOSSARY OF SAMSKRT WORDS

(Explanations and equivalents in English are generally given in the text itself, next after the word, sometimes, a fuller explanation is added in a foot-note. Here, the number is given of the page on which the word occurs the first time, numbers of other pages are also given, when fuller explanations are given on those pages)

Abhimāpa 7, abhi, near, all around man, to think, thinking much and highly of oneself, in all respects, excessive self regard, self-complacence, pride

Abhībhūtika 69, 78, abhi, upon bhūta, that which has become manifest, (usually, the five material elements are meant), body made up of the physical elements

Adhīdevata 72, abhi upon devī, female deity, presiding goddess

Agāmi 45, gam to go, a-gam to come that karma, action, now being performed the result of which is to come in a future life

Agni ya astra 74, agni, ignis, fire na to throw, a weapon that is flung at the foe.

Aham-ka-ra 45, aham, I, kr, to create to do, the I maker, ego-I m

Aha mājya 75, aha one, mo, to think, māj thought, one-mindedness being of one mind, holding the same opinion.

Akasha 33, 53, 57. a, on all

sides, Aśa, to make clear, Space, in which all things appear clearly.

Akasha ja 38, jan, to be born, born from space

Amaagala, 96, 'in-auspicious', also non Mar trian', not angry but benevolent, Mangala is the name of the 'angry' planet Mars, name given to Karkati (q.v.) after her deification.

Ambara 72, sky, Space which sounds', also 'covers' all, ambale

Antah-karana 54, anjāh, in, inner, kr, to cre-ate, to do; the inner doer, worker, creator, the mind

Antah-pura 71, anjāh, inner, pura (Gr. polis), town, the inner apartments, the ladies' part of a royal palace

Anuchāna 14, anu, following after, coming or going behind, ruch to speak, one who can re-peat re-eate, the Vēda

Arghya 14, a respectful offering of honey mixed with other excellent edibles, presented to an honored guest, as refreshments. (the modern equi-

valentin India is betel leaf and cardamom, and in Europe, cigar or cigarette or tea etc.)
A-sat 47, 79; a, not, *sa* (L est), existent, non-existent, false

Ashrama 64, *shre*, to rest in or on, to lean on *shram*, to labor; where a person labors as well as rests, a dwelling-place, also a stage of life (Four stages are enjoined by the Dharma Law, into which the individual life should be divided—student, family man, unremunerated honorary public worker, anchorite

Atma 59, 72, 75, (Gr atmos, etymon), *ad*, to eat *at*, to wander about *at*; to go beyond to transcend *at* to measure, *mati*, to prohibit, deny, negate, repudiate, the Self which tastes and enjoys all things and all experiences pervades all things transcends all also measures and sets limits to all things, and, at the same time negates all things, denies the being of all things Other than It Self, all Not selves, 'I-This Not'

Atma Tattva 31, *sat*, that, *sa*, 'ness', the 'thatness' of the Self, its Essential Nature, Its Being, the Principle known as the Self

A-vidyā 26, 41; a, not, *vidi*, to know (Lat *video* Eng *see*), non-knowledge, 'non sense', 'mal science', *mis* take, error, the Primal Error of mistaking the Not-Self, a finite material

body, for the Infinite Self, opposite of *Vidya* True Knowledge, especially of the Supreme Self and Its Nature Bandha 41, *bah* to bind, bond, bondage

Bhaga *vān* 3, *bhagah*, divine qualities, (six, eight, twelve, are variously enumerated) *vān*, 'owner, one who possesses divine qualities

Bhakta 54, *bhaj*, to adore adoration devotion

Bhava 11, *bhav* to *bi*, *bhāv*, to cause to be, Shiva in his benevolent aspect

Brahman 41 41 (f n) 67 *bhāv* to be large to expand inately, the immense Infinite Vast, the Supreme Self, also the Veda as reservoir of all the infinite knowledge of the Infinite

Brahma 11, 18 (f n) 20 (f n) 67 (f n) 85 (f n), the Ideator and 'Expander' Spreader out of a world system the Creator aspect of the Trinity

Brahmāṇḍa 63, 67 (f n) 77, 78 92, *Brahm* (Brahman) the Infinite Space, *anda* egg, egg, globe, orb of Space, star, planet, etc

Brāhmaṇa 2, a person who has realised Brahman the Supreme Infinite Self, and knows the Science of that Infinite, a holy man, a man of a learned profession

Brahm'-nālī, Brahman nerve 87, the Sushumna nerve, (q v) along which, yogis are said to pass on to Moksha or Nirvāna.

Brahm'-ranjhra 87; *rañjhra*, hole, fissure; the hole in the skull, the opening in the suture, which is said to be led up to by the Brahm'-nādi; some believe it to be the region of the pituitary body and the pineal gland. Clear knowledge on the subject is not publicly available.

Buddhi 45, 46; *buddh*, to understand; the intellect-aspect of the mind; understanding, reason; the faculty which understands, thinks, looks before and after, connects causes and effects, reasons, plans.

Buddhibi 55; pertaining to, connected with, Buddhi.

Chamara 81; a fly-whisk made of hair, originally the hair of the chamari or Tibetan yāk.

Chit 21, 43, 56, 67, 78; *chi*, to collect; that which gathers up, contains, retains all; Consciousness; the Principle of Consciousness which includes the various aspects called consciousness, sub and super and pre and fore and co consciousness, individual and collective and universal consciousness, etc.

Chit 71; same as Chit.

Chit-Shakti 73; *Chit* and *Shakti*, Might, energy, power, force, from *shak*, to be able; 'might' do this or that, just as it pleases; to which everything is possible; the Energy-aspect of the Principle of Consciousness.

Chitta 41, 67, 67 f. n., 85; individualised *Chit*; individual mind.

Chin-maya 80; *Chit* and *maya*, consisting of, composed of, made up of; compacted of Consciousness.

Chid-śimā 59, 85; that whose self, essence, nature, is *Chit*.

Chit-anu 75; *Chit* and *anu*, atom; a point, a centre, a focus, of *Chit*.

Chit-ākāsha 53, 54, 58; Space as identical with Brahman; Space contained within the Principle of Consciousness; the Principle or seed of Space.

Chitt-ākāsha 53; space as imagined in and by an individual mind.

Daiva 10; *da*, to shine, to play; Destiny, the play of the Divine will which 'determines' all.

Daiya 31, 62; son of Diti (a name of an aspect of the Earth) and Kashyapa (or Pashyaka, the Seer, a name of the Sun); Titan.

Dānava 31; son of Dānu (another wife of Kashyapa).

Dānu 25; *dā*, to give; charity.

Danda 13; *dām*, to re-train; the 'rod' of punishment.

Dharma, 25; *dhr*, to hold; that which holds together various things; Religion-Law which holds together human and other beings in a Society, by the bonds of rights-and-duties.

Dikini 62; a female goblin.

Diva 9, 61; *da*, to shine, to play; divine being, deity;

(theos deus), a god
 Dévi 59, 61, a goddess
 Déva chan 55, Buddhist (Tibetan?) word for Svarga, heaven
 Probably from Skt *deva-sphana*, the place or home of gods
 Dvēsha 41, *dvash*, to hate, hate
 Durvā 13, a kind of jointed grass
 Déha 85, *dhā* to develop, to grow, a (living) body
 Gandharva 62, celestial singer
 Hara 11, 45, *hr*, to take away, a name of Shiva as Destroyer
 Hiranyagarbha 20 20 f n
 Ishvara 9, *ish*, to be able to command, ruler sovereign
 Jagat 41, *gam*, to go, that which goes keeps moving, constantly, a 'whirling world'
 Jambu Dvipa 86, Asm, also the whole Earth
 Japa 51 51 f n, 84 f n, *jap*, to repeat, to recite, to ponder on the meaning of
 Jiva 19, 47, *jo* to live, a living being, an individual soul
 Jivan Mukta 11, 20, 32, 44, 45, *jo*, and *mukti*, to quit, to release to give up, a person who has achieved release, one freed from doubts and fears and mental fetters of all sorts, while still living in a body
 Jñāna 42, *jñā*, to 'know' (Gnosis), knowledge, the higher knowledge, of the Spirit, the Self
 Jñāna Dhāra 61, 63, mental body
 Jपati 71, 72, 73, Awareness, Consciousness,
 Kalpa 2, 69, 70, 78, 84, 98 91.
Lipi, in form, a cycle of a thousand *maha yugas* (see p. 9 f n) equal to a (waking) Day of Brahmā (the Sun) during which a creation, 'formed', ideated, by Brahmā, lasts
 Kandarā 96, 'cave', 'cave-dwelling'
 Kārana 45, *kr*, to create, to do, cause
 Karma 21, 53, *kr*, to do, action, deed of sin or merit, which brings punishment or reward, in this or another life
 Kévali-bhāva 41, *ksa*, alone, only, *bhava*, being state, condition
 Kirata, 66, 91, 94, a hill tribe, dwelling on the heights
 Kriya : ana 45, karma which is being done now and will bring corresponding consequence to the doer later on, see *ayama*
 Kṛti-yāta 10, *anja*, end : he who makes an end, name of Yama (q v), p. 38, Death, the Ender
 Kṛta yuga, 26, *kr*, to do, *yuga*, cycle, the first and longest of the four yugas which make up a *maha yuga* (p. 9 f n), the Age of sinless Innocence of Child Humanity which 'does' unquestioningly what the Elders of the Race command, and when everything it needs is 'done' for it by the Elders, without its having to take any trouble
 Kshāpa 60 70 ; a moment; the minimal unit of Time, ss

Mind, a point, is that of Space. Kshat̄riya 2, 68 74; *kshān*, to hurt, to kill, *trā*, to protect; he who protects the weak from being hurt by the strong wrongfully.

Kumbhānda 69; a fiend.

Kuśmānda, 69; an imp.

Lila 62 f n; *sport, play.*

Loka-pāla 45; *loka*, world, earth, *pāl*, to cherish, protect; one of the four (or eight) guardian gods, Regents, of the four (or eight) quarters (and corners) of the Earth.

Logos 50 (Gr logos, word); the Primal Word, Manifest Brahman; Nous, Demiurgo, making his first manifestation in the form of the Sound-Continuum.

Maha-Brahmās,-Vishnus,-Shivas, 64 f n; *maha*, great.

Maha-Chit 65, 75; Great Consciousness.

Maha-Chit param-ānu 41; *param*, ultimate, now, atom; the Ultimate Atom, Point, Centre (without Circumference) of Universal Consciousness.

Maha-Chit-Jīvās-Simṣṭhitih, 75; *simṣṭhi* (A, from *sim*, well, *stha*, to stand; the steady Motionless Being of the Identity of the Universal Consciousness.

Maha-Kāla 10; *kāl*, to move; the Great Mover of all, in the aspect of Time.

Maha-mayā, 75; *mf*, superlatively, *gām*, to rule, regulate, determine; the Great Destiny, the Will of the Absolute.

Mahā-Pralaya 40, 42, 46, 78; *pra*, complete, *H*, to hide, to dissolve, to merge; the Great Chaos or Dissolution of worlds.

Mahā-Yuga 9 f n

Mala 41; stain, dirt.

Mahā-śhvara 84, *maha*, *īshvara*, Lord, the Great God, a name of Shiva.

Manas 41, 42; man, to think; mind.

Maro-maya-deha 61, 63; mental body.

Manṭra 86; magic chant.

Manvantara 40; *antara*, in, interval; the period between two Manus, or the period included in, covered by, the reign of one Manu; a vast eon, of which seven (or by another account, fourteen) make up a Kalpa (q. v.)

Mānasīc 76, 77; mental.

Māyā 56, 70; *Mā*, not, *Yā*, which; that which does not exist; the Great Illusion.

Māyāvīśeṣa 61, 63, 65; an illusory form (deliberately made by the will of a great yogi).

Moksha 73; same as *mukti* (q. v.).

Mṛityu 38, 40; *mr*, to die; Death.

Mūḍhṛya 12; a period equal to forty-eight minutes, the thirtieth part of a day-night, by which period, the moon advances or recedes every day.

Mukti 20; (see *Jīvan-mukti*); release, freedom, from the fetters of sense and fears of mind; *mṛitjan*.

Mūrakshu 34; one who dices moksha.

Muni 4; one who meditates silently; a great thinker.

Muraṇa 52; a small drum; a tubor.

Nalini 55; a variety of lotus.

Nir-vāṇa 26; *nir*, completely, *uṇ*, to extinguish; the state of the soul in which the sense of ego-ism, small-self ness, is extinguished by emergence into the sense of All-Self-ness; *moksha*, *mukti*. Another etymological explanation is also possible; *nir*, *ni*, not, *uṇ*, to blow, not blowing about, steady; the steady mind, steadfastly established in the Supreme. Cf. *Gītā*, *yajñā dīpo nir-vāṇa-*
atmo n-āngage, a-apamā smṛj, "as the lamp-flame in a windless place (burns steadily, without flickering) such is the state of the *yogi* who has joined (*yuj*, to join) his individual soul with the Universal Soul."

Nir-vi-kalpa-Samādhī 37, 54 f.n. 84; rapt, en-tranced consciousness in which there is no particular idea, object, form; see *saṁādhī* and *kalpa*.

Ojas 2; the magnetic aura radiating from muscular vigor, physical prowess, and vitality.

Pāḍya 14; *pāda*, the foot; water to wash the feet (for visitors who may come walking bare-foot).

Paramāṇu 59; super-atom; *para*, final, extreme, *āṇu*, atom.

Param-Ājñā 40, 42, 44, 57; Highest Greatest Ājñā (q.v.); the Supreme Universal Self, Brahman, Eternal and Infinite.

Param-éshthī 11 f.n.

Para-(or pari-) nirvāṇa 83 f.n.

Pari-vrāt 70; *pari*, all around, *vrāj*, to go; a wandering anchorite.

Pishācha 69; *pishiṭa*, carrion, *uṭi*, to eat; a carrion-eating ghoul.

Prajñapti-bohēna 55 f.n.

Prajā-pati 80; *pra* fine, *ja*, *ja*, to be born, *pati*, master; the Lord of 'progeny', of creatures; the Creator, Primal Progenitor.

Pra-kr̥ti 65; *pra*, superlatively, in the greatest degree and measure, *kr̥*, to create; Nature, the Nature of Purusha, God, the Supreme Self, which creates all.

Prakrtic 65; natural; Nature's; subtlest and highest.

Pralaya 46, 47; Dissolution, Chaos; see *Maha-pralaya*.

Pra-rabdiha-karma 44 f.n.; *pra*, *śrabh*, to begin.

Pratibha 60, 71, 72 f.n.

Prēta 79 f.n.; a ghost; a soul newly departed from the terrestrial plane to the subtler spheres.

Pulindī 66; tribe living beside streams, at the foot of hills, in valleys.

Pūtanā 69; female demon.

Rasa 21; *ras*, to taste; *sap*, juice; taste, relish.

Rāga 41; *raj*, *ranj*, to tinge; any desire, passion, emotion, which colors, dyes, stains the mind (and produces changes of color in the aura, literally); usually opposed to *daśa* or hate, *rdga* means love or lust.

particularly, also
 Rājasa 27; produced by, having the quality, nature, character of the *rajas* (*rajo*) guna (out of the trinity of gunas, *rājā-rajas* (fame); restless; passionate.
 Rājaguhya 27; *rājā*, king, *guh*, to conceal; royal secret.
 Rāja-Vidyā 27; *rāj*, to know; royal Science.
 Rākshasa 85; name of the non-Aryan Mongolian race of Man.
 Rākshasi 93; woman of the Rākshasa race.
 Rishi 2; *r*, *rāj*, *ṛchchha*, to 'teach'; one who has reached the Supreme; a holy saint and sage with superphysical faculties and powers.
 Sabha 12; (Lat. *civis*); an assemblage.
 Sādhu 13; *sād*h, to accomplish; he who fulfills the (good and reasonable) desires of others; good person; also the exclamation of praise, Good!, Well done!, Finely accomplished!. See *sād*hā.
 Sādhū-sam-sarga 29; *sād*hi, close, *sāj*, to create (cf. 'surge'); working together with, association with, the good and virtuous.
 Samādhi 15, 31, 54 f.n., 15, 61, term, well, d, on or from all sides, *śād*, to do, gather, collect, lie down; collecting the thoughts from all sides; profound, rapt, tranquill, ecstatic, absorbed meditation.
 Samādra 3, 24, 30, 36 f.n., 40, 47; *sād*hi, well, greatly, *sāj*, to slide, to slip; World-Process Samvit, 54, 73; *sām*, *śād*, to know; Consciousness.
 Sanchita 45; *sām*, *śād*, to gather; accumulated, stored up (*karma*).
 Sankalpa-deha 66; mental body 'formed' by stress of ideation. See *kalpa*.
 San-nyāsa 13; *sām*, *nyas*, to lay down; renunciation.
 Sanyāsi 13; one who has renounced the world, laid down and given up all worldly desires, possessions, affairs.
 Santosha 31, 33; *sām*, *push*, to be satisfied; contentment.
 Sarga 56, 80; *sāj*, to create; a creation.
 Sarv-ātmaka 54 f.n.; *sarva*, all; all-pervading, all-embracing, all-including.
 Sat 47; *as*, to be, (est); that which is; existent; real; good, virtuous.
 Sad(*ś*)-a-sat 47; existent as well as non-existent; real in one way or sense and unreal in another; both true and untrue; good and also evil.
 Sad(*ś*)-Icchā 35; *sat*, *ś*, *char*, to walk; walking, treading, in the right way; good and virtuous conduct.
 Saṃsāra 31; *sāj*, *sān*, to become attached; the company of the good and wise.
 Saṃsāra 73; being, existence.
 Saṃvara 25; truth.
 Saṃvādīm 72; *śāma*, bere Desire in the widest sense, (The word also means sex-desire in particular); one whose

desire, wish comes true
 Satya samkalpa 64 65 72, one whose will-and idea idea tion realises itself, becomes realised comes true
 Sañcika 28, 29, of the *sattva* quality of enlightened rational and virtuous intelligence, (as distinguished from *rajas* and *tamasa* restless and passion ate)
 Suddha 11 62 77 see *sadhu* one who has achieved super physical powers
 Shama 29 31 32 35 fn, *sham*, to become quiet to calm down, reposefulness tranquillity, serenity, placidity of mind
 Shanta 33, one who has gained *shama* (q.v.)
 Shanti 41, same as *shama*, peace
 Shaparni 53, a variety of small fish
 Shāstra 17, 52 fn, 79
 Shiva 43, *sh*, to sleep the God who sleeps within the heart of all, corresponding to the *Ākāra-sharira* or causal body, wherein lie dormant all *eadangs* (q.v.) desires, instincts, passions, all the contents of the un-, sub-, supra conscious, which are the motive-forces that move souls and worlds, in the aspect of beneficent desires and passions the third God of the Great Trinity is named Shiva, in that of maleficent and destrutive forces, Rudra or Hara (q.v.). This is why Shiva-

Ru ira (also his feminine aspect Gauri Kali) is *śamaśa*, *śamaśa* is desire
 Shunya 42 emptiness, vacuum Space, cipher zero
 Shunya vālī 42, *vālī* to speak, one who says that Shunya Vacuum Nothingness is the Ultimate
 Shīra 68
 Smṛti 26 *smṛ* to remember memory book of laws remembered by Manu and the Rshis
 Sthila 45, large heavy fat gross dense
 Suchika 86 fn
 Sūkṣma 45 subtle small thin, fine
 Sushumna 87 some nerve (?) running from the lower end of the spinal column to the top of the skull (See Brahmanā and Brahmanāndhra)
 Svayambhū 19, *svayam* o oneself, *bhū* to be, the Self born Brahma
 Sva bhāva 76 fn, *Sva* Self, *bhū* to be
 Tamas 41, one of the trinity of primal *gunas*, darkness (external as well as internal) inertia mental confusion in situation error *āvikya* (q.v.)
 Tambū 5 fn
 Tapas 25, 51, 86 fn, *tap* to be hot, to glow (with a noble resolve), to perform ascetic penances, asceticism, austerity
 Tapasyā, 28, same as *tapas*
 Tējas 2, lustre; heat, radiant aura of abundant op-

overpowering energy and moral and physical valor, majesty
 Tr̄ṣṭha 1, tr to swim, to float to go across, that which helps one to cross over a difficult place (physical or mental), a ferry a teacher a holy person who helps a soul to cross over spiritual and mental difficulties, a sacred shrine or bathing place.
 Tr̄ṣṭa 20, tr̄ṣṭaḥ three the second of the four yugas, ages epochs, which make up a maha yuga (q.v.), apparently so named because, as the Purāṇas say, in this age the proportion of Righteousness Dharma to Wrongfulness Adharma is as three to one.

Tr̄ṣṭhā 5, f. tr̄ṣṭh, to be thirsty

Upalī 31, upa upon, near a, fully, the to do, to put down by out, some thing put upon and done to another, a sheath, vehicle, tenement, garment, body (taken upon itself by a jīva soul), also a title, a bothersome affair

Upasāṇī 52, upa, near as to sit, sitting near constantly, perpetual attendance worship, devotion.

Upasārga 86 f.n., upa *up* See *upay*

Vaiśr̄iṣṭa 1 14, 25, *vi*, away from without, devoid of, *vaiśr̄iṣṭa*, to tinge to stain, condition of mind untaught by desire, especially selfish desire.

Vasāṇī 24, 82, *vas*, to dwell,

vis, to cause to dwell, desire which dwells in, fills, pervades, the (sub-conscious) mind, (as a smell, *vasāḥ*, fills and pervades the air of a room) A synonym is *aslaya* from *sh*, to sleep that which is dormant, latent in the mind, as intention, appetite, instinct, hormone, libido

Vatsara 79, year

Veda 81, *ved*, to know, that which makes known hidden high truths, physical, super-physical and metaphysical, the four sacred Scriptures (of the 'Hindus'), all true science
 Vēlāñṭa 95, *vi*, *lāñṭa* end, the end, finality, climax and culmination of knowledge, where knowledge is completed and finished Spiritual Science, the Science of the Self, the Science of the Infinite which includes and coordinates all sciences of the Finite, the *Upaniṣads* which expound the Science of the Self, and are placed as the end of the Vedas as their last and highest portion while the preceding portion deals with rituals connected with the worldly life and hymns to various 'gods' for help in worldly affairs

Vēlāñṭī 42, one who has studied Vēlāñṭa, and believes in it, and endeavours to work out its principles in his daily life.

Vēḍīla 69, a hobgoblin, a ghost

Vichikra 26, 29, 30, 33 f.n., 34;

vt, specially, particularly, persistently, *etar*, to go about, the mind's goings about this way and that, in all directions in search for the truth about something, reflection thinking
 Vi-déha mukta 44 45 fn 46, 'without body freed' a soul released from all doubts and fears, and from the material body also

Vi-déha mukta 83 fn

Vidyā dhara 66, *vid* to know *dhr*, to hold bear, possess, possessor of subtle secret, occult powers, one of a race of beings belonging to the subtle worlds See *a-vidya*

Vijnana 12 *vi*, *jna* to know, special particular, concrete knowledge, concrete physical science as distinguished from *prajna* abstract metaphysical science) cognition, sensation, experience

Vij-ana va lm 42 one belonging to that school of Buddhist philosophy which holds that the 'ego' is nothing else than a stream of incessant sensations, *va*, to speak

Vimana 62, *vi* bird of space, *ma* to measure, of the same measure as, i.e., similar to, a bird, sky measurer, an air-car an aeroplane heavenly car of gods

Vikalpa 17, Imagination See *kalya* and *Sankalpa*

Vi 5 13 51, stringed instrument like a lute, with two (sounding globes, usually made of) gourds at the two ends

Virupikā 69, *vi*, *ruja*, form,

a 'formless ugly ogress' Vishnu 11 fn, 43, 45, *vi* of (*svanoti*) to sew or bind together, the Preserver aspect of the Divine Trinity or Triune God (corresponding to the *Sutru-ma* the thread soul group soul) which permeates pervades and binds and holds together all individual souls and all things

Vishutchika 87 fn 95, an epidemic disease caused by a needle like microbe

Viveka 5 14 *vi*, *vic* to divide separate, discriminate, discrimination

Vyoma 72, sky

Yajna 26 *yaj* to offer sacrifice, a sacrifice, any act done for the general good, without selfish desire for any return

Yaksha 69, *yalsh* to eat an 'eater', a phagocyte, also a gnome guarding underground treasure, an attendant of the god Kubera Lord of all wealth

Yama 11, 38 fn 39 40, the God of Death

Yoga 31, 79 96, *yuj*, to join, joining the individual soul with the Universal Soul, the science and art of absorbed attention and rapt meditation

Yogini 62, a woman who has achieved *yoga*

Yojana 37, 61 65, a measure of distance equal to about eight miles

Yuga 8 fn, 79, a great Age covering some millions of years

Yukti 79, *yuj*, same as *yoga* (q.v.), also argument, reason

शास्त्रवाद बनाम बुद्धिवाद

द्वेषक

डॉ. भगवान्दास, काशी

भस्ता साहित्य मंडल, नई दिल्ली

प्रकाशक
मार्टण्ड उपाध्याय, मंत्री
सत्ता साहित्य मङ्गल, नई दिल्ली

जून १९४५ २०००,

मूल्य
छह आना

मुद्रक
वेबीश्वार शर्मा,
हिन्दुस्तान टाइम्स प्रेस,
नई दिल्ली

भूमिका

गये जाटे मे, बार-याच महीनो, दिल्ली, कानपुर, प्रयाग मे 'होम-हस्त-यज्ञ' लाइ की बहुत चर्चा और बहो धूम रही। बासी मे भी, देश अन्य दो-तीन छोटे नगरो मे, उन का अनुकरण करने का यत्न किया गया, पर प्राय वैसे अवशी, उन्हें अद्वालु, और उन्हें दृष्ट्ये, एक न हो सकने से यत्न कीका रहा। उन दिनो समाचारपत्रो मे, इन के बारे मे, सबदें छपा करती थी, कुछ सज्जनो ने यह आपत्ति की छपाई कि "ऐसे समय में, जब लाखों प्राणी बझ दे अमावस्ये मर रहे हैं, तब यह वे नाम पर यज्ञ कर के बदल और थी जलाना पाप है", यह ने तो यह भी इच्छा प्रवक्त की, कि गवर्मेंट को, मनुष्य के भोज्य कुछ ने तो यह भी इच्छा प्रवक्त की, कि गवर्मेंट को, मनुष्य के भोज्य एको का ऐसा सहार देवना चाहिए। दूसरे पक्ष का कहना है कि एको का ऐसा सहार देवना चाहिए। विवाह का कहना ही चाहिए। पहले वर्ष नितान्त घर्म है, 'शास्त्र' विहित है, विवाह जाना ही चाहिए। यह वर्ष नितान्त घर्म है, बीच-बीच मे, मेरे गात, कुछ धूपे, कुछ लिखे, तक प्रतितक होता रहा। बीच-बीच मे, मेरे गात, कुछ धूपे, कुछ लिखे, पर आते रहे, तथा दूसरो के पत्रो की प्रतिलिपिया भी भेजी गई। यह सुनने वाले यह भी कहा गया कि इस विषय पर, जनता के सामने, जो मुझ से यह भी कहा गया कि इस विषय पर, जनता के सामने, जो

विचार तुम को समयोचित जान पढ़े उन को रखा ।
 उमर अधिक, शक्ति शीत, जो कुछ थोड़ी बची है उस को,
 इधर पाच-छ भर्तीने से, अपने इलोकबद्ध साहृदृत ग्रन्थ "मानव धर्म-
 सार" के नये परिवृहित संस्करण के छपाने में लगा रहा है। ऐसे
 हिन्दू ग्रन्थ 'पुरुषार्थ' वे पुनर्मुद्रण के लिए भी, सस्ता साहित्य महान्,
 नई दिल्ली, का तकाजा हो रहा है। इस कारण में दिव्यका । पर किस
 सोचा कि यह कार्य भी उसी उद्देश्य के एक मूल्य नियम का सहायक है,
 जिस के साधन के लिए रासृत और हिन्दू के दो ग्रन्थ लिखे गये।
 प्रस्तुत गति संक्षिप्त निवन्ध लिखने का निश्चय किया ।
 १ पाठक सम्मान प्राप्त जानते होंगे कि ४०-५५ वर्ष से, शिक्षा

संस्थाओं, लेखों, और व्याख्यानों के द्वारा, जैसी भी समझ, ग़लत या सही है, परमात्मा ने मुझ को दी है, उस के अनुसार, प्रत्यक्ष ज्ञानरोग से प्रस्तु हिंदू धर्म और हिंदू धर्म की विकिदसा करने कराने में लगा हुआ है। ऐसे सञ्जन प्रायः यह भी विश्वास करते होंगे कि मेरी नीयत वे क्षमा और सच्ची है, वाहे मेरी बुद्धि को कच्ची ही जानें। मैं बाधा करता हूँ, और प्रायंता भी करता हूँ, कि जो पाठक इस लेख को पढ़े, वे ऐसे ही विश्वास से इसे पढ़ें।

काशी,
जून १९४४

भगवान्दास

द्वितीय संकरण की भूमिका

इस पुस्तिका को, भारत की जनता ने, प्रसन्न दृष्टि से देखा। प्रथम संकरण की २००० प्रतियां, तीन-चार महीनों ही में उठ गईं। शोषण, पारंपर, उपचूहण कर के, यह नया संकरण जनता के सामने रखा जाता है। याका और प्रभ्ल, कुछ हिन्दी पत्रों में छपे, कुछ हस्त-लिखित रत्नों में, प्रस्तुत लेखक के पास आये। उन के समापन के लिए एक परिषिष्ट जोड़ दिया गया है; कई टिप्पणियां (फुट-नोट) भी दिख दी गई हैं।

काशी }
फरवरी १९४५ }
}

भगवान्दास

‘शास्त्रवाद’ बनाम ‘बुद्धिवाद’

विषय-प्रवेश

प्रस्तुत विषय के प्रतिद्विधों का नाम ‘शास्त्र’ वादी और ‘बुद्धि’ वादी रख दिया जाय, तो इस लेख में सुविधा होगी। वैयक्तिक नाम लेने से शोभा, राग-द्वेष, के बढ़ने का सम्भव रहता है, आपं सूनादि चन्द्रा में नामोहकेष करके भी, कभी-कभी प्रतिवाद किया है, पर वे नाम प्राप्त दिवागत पूर्वकालीनों के हैं, समकालीनों के नहीं। पहले का ही उद्देश कर के प्राप्त खड़न मठन किया है, यथा ‘अद्वैतिन वदन्ति, आरम्भवादिनस्तु एव।’

‘शास्त्र-वादी’ सम्बन्ध, पद पद पर, ‘शास्त्र’ शब्द का प्रयोग करते हैं—‘शास्त्र यह कहता है, ‘शास्त्र’ वह कहता है, जब ‘शास्त्र’ परस्तरविरुद्ध वाक्य कहे तब ‘शास्त्रीय पद्धति से ही ‘शास्त्रीय’ विरोधा का परिहार करना और ‘शास्त्रीय गिरहात को समझना चाहिए, ‘शास्त्र’ विरुद्ध मत चिरस्त्यायी नहीं सकते, इत्यादि। ‘बुद्धि’ वादी-सम्बन्ध, ‘शास्त्र’, ‘विदेश’, ‘विचार’ पर जोर देते हैं। यह हृष्णत बड़ी पुरानी ‘बुद्धि’, ‘विदेश’, ‘विचार’ पर जोर देते हैं। पुनः पुन दबाई जाती समाज और देश के, इतिहास में देख पड़ती है, पुनः पुन दबाई जाती समाज, मनुष्य की प्रहृति ही ऐसी है। विश्वास, अद्वा, बढ़ा दिया जाय, मनुष्य की प्रहृति ही ऐसी है। विश्वास, अद्वा, बढ़ा दिया जाय, मनुष्य की प्रहृति ही ऐसी है। अविश्वास, अध-अद्वा, हो जाते हैं, तब प्रतिक्रिया जागती बढ़ने अतिविश्वास, अध-अद्वा, हो जाते हैं, कमश अवा धूध अदि-है, चक्कर धूमता है, अविश्वास बढ़ने लगता है, कमश अवा धूध अदि-है, तब पुन विवेकदती अद्वा को पुनरुत्थावित करने द्वास हो जाता है, तब पुन विवेकदती अद्वा को पुनरुत्थावित करने द्वास हो जाता है। बड़काल आपी इतिहास का सविदोष मध्यमन का प्रयत्न होने सकता है। भारतवर्ष में वास्तविक इतिहास करने से यह बात सिद्ध होती है। भारतवर्ष में वास्तविक इतिहास लिखने पड़ने की उचित, हजारों वर्ष से, उचितप्राप्त हो रही है।

सम्हृत विद्वान् प्रायः सम्हृत प्रम्यो ही को पढ़ना लिखना नाहते हैं; सम्हृत में लिखे रामायण और महाभारत ही मानव जाति के, और पुराण समस्त जगत् के, इतिहास को ही इतिहास-पुराण मानते हैं। नदे पाइचात्य ज्ञान का तिरस्कार करते हैं; इस लिए दृष्टिया सकुचित ही रही है, 'बहुशृतता' लुप्त हो रही है, समयोचित व्यवहार के ज्ञान की कमी हो गई है, और जनसाधारण को समझाना बहुत कठिन हो रहा है। यूरोप में, जास्तवादी 'रोमन कैथलिक' और बुद्धिवादी 'प्रोटेस्ट' नादि के बाग्युदो, फिर दाशश रास्तयुदो, का इतिहास, भारत की जनता यदि जानती होती, तो यहा ऐसी हुज्जतें प्रायः बन्द हो गई होतीं (जैसे यूरोप में बन्द हो गई है), या जब कभी उठतीं तो सहज में निपटा दी जाती। यह बात, घर्म, मजहब, 'शास्त्र' के नाम से की गई लडाईयों की है। जो विद्वयूद आज काल यूरोप में आरम्भ हो कर जगद्व्यापी हो रहा है, उत्तर के कारण दूसरे है, उन की चर्चा यहा नहीं है। इस सम्बन्ध में याद रखना चाहिए कि महामहर्षि वेदव्यासजी के ही वश में और उनके सामने ही, प्रजाविनाशक कौरव-पाण्डव युद्ध हआ, पाच हजार वर्ष पहिले, जब 'शास्त्र' और 'वेद' और 'सुनातनधर्म' का निर्माण राज्य था। ऐसी कठिनाइया होते हुए भी, जब हुज्जत आज चल पड़ी है, तब उस को निपटाने का यत्न करता ही चाहिए।

कचहरी में जब कोई मुकुदमा पेश होता है, तो न्यायाधीश ना पहिला काम यह होता है कि 'तनकीह', 'सशय-स्नान', 'मूस्य प्रस्त', 'पौद्दस इन इशु' को स्थिर कर दे, और दूसरा काम यह होता है कि जो गवाही, साक्षी दी जाय, वह अप्रसन्न न होने पावे, मूरुद प्रसन से सदा प्रसन्न ही रहे। बकील ना भी काम यह होता है कि प्राटिविक को, मूस्य प्रस्त रिपर करने में उपहासता दे, और बाद में, उन्ही प्रस्तों से प्रगति लाइय और तर्क-प्रतिकं उपस्थित बरे; अप्रसन्न, अप्रामणिक बातें आने न दे। यहां, भारत जनता ही न्यायपति प्राटिविक है, और में 'बुद्धिवादी' की ओर से बदालन वा काम करना चाहता हूँ, जिन्हें 'पीस' के बारे नहीं, प्रग्नत 'बुद्धिवाद' का धरान नहीं के कारण।

मुख्य और अवान्तर प्रश्न

इस दृष्टि से देखने से, स्पष्ट है कि प्रस्तुत विषय में, मुख्य प्रश्न यह है कि (१) जब लालों प्राणी, इस देश में, अन्न बिना मर रहे हैं, तब बत्त और धी का, किसी तथाकथित शास्त्र के अनुसार, आग में बखान पाय है, अधर्म है, अकर्मीय है, या नहीं? अवान्तर प्रश्न, यो मुख्य प्रश्न से निकटतर सम्बन्ध रखते हैं, ये हैं—(२) इस मुख्य शोध प्रश्न से निकटतर सम्बन्ध रखते हैं, ये हैं—(३) इस मुख्य प्रश्न का निषेध, स्त्रीकिं भानव 'बुद्धि' से होता चाहिए या किसी तथा कथित 'शास्त्र' से? (४) 'शास्त्र वया नस्तु है? बुद्धि वया वस्तु है? ग्रन्थ और बुद्धि में कोई सम्बन्ध है या नहीं? यदि है तो क्या? (५) किसी तथाकथित शास्त्र और बुद्धि में जब विरोध हो, तब कौन प्रबल भाना जाय? (६) यदि वह 'शास्त्र' प्रबल भाना जाय, तो उस के अनु-भाना जाय? (७) यदि वह 'शास्त्र' प्रबल भाना जाय, तो बुद्धि, तो क्या? शार मुख्य प्रश्न का उत्तर क्या होता है? (८) यदि बुद्धि, तो क्या?

इन सभी प्रश्नों पर विचार, 'भानव धर्म सार' में, आपं, शुभिन्हत, श्रद्धों में सैकड़ों वाक्यों का उद्धरण करके, मैं ने विस्तार से किया है; तथा हिंदी प्रथा 'पुरुषार्थ' के पावर्द्ध और छठवें अध्यायों में भी, चोड़ा। यहां पर उस का निरन्योग, निचोड़, भानव, बहुत सहेज से, लिखा जा सकता है।

यह स्पात् किसी का भी आशय न होगा कि शास्त्रवादी सर्वथा बुद्धिरहित है, वा बुद्धिवादी सर्वथा शास्त्रविरोधी है। यहा आशय यही है कि किसी तथाकथित 'शास्त्र' को बुद्धि से, अनुत्तर, ऊपर स्थान देने वाला 'शास्त्रवादी' है, एवं अन्तान, बुद्धि पराये को शास्त्र से ऊपर स्थान देने वाला 'बुद्धिवादी' है।

शास्त्र क्या है?

अवान्तर प्रश्न '(३) शास्त्र वया वस्तु है?' इसे को पहले देखना चाहिए। स्पात् इस में किसी को आपत्ति न होगी, यदि कहा जाय कि 'शास्त्र' शब्द से जो प्रत्य आवकाल समने जाते हैं, वे सब, किसी न किसी भानव की 'बुद्धि' से ही उत्पन्न हुए हैं।

न जातु जनयन्तो हृ शास्त्रानि भनुजात् श्वचित्,

तस्माच्छास्त्र प्रमाण ते, कार्याकार्याद्यवस्थिती,
क्या कार्य है, क्या व्यक्तायं-इस के निर्णय के लिए शास्त्र प्रमाण है ।
इस प्रायान पर गीता के पढ़ने वाले के मन में शका उठ सकती है—

कितु कि मे प्रमाण स्यात् शास्त्राशास्त्रविनिर्णये ?
माना कि शास्त्र से निर्णय करो, पर किस शास्त्र से ? कौन शास्त्र
है, कौन अशास्त्र है, कौन मानने योग्य है, कौन नहीं ? इस का निर्णय
कौन करे ? यदूदियों के लिए 'ओल्ड टेस्टामेण्ट', 'बाइबल' का पूर्वार्दि,
प्रथमान्य अपौरुषेय ब्रह्मवाक्य है; इसाइयों के लिए 'न्यू टेस्टामेण्ट',
'बाइबल' का उत्तरार्द्ध; मुसलमानों के लिए कुरान, बौद्धों के लिए 'बिपि-
'बाइबल' का उत्तरार्द्ध; मुसलमानों के लिए कुरान, बौद्धों के लिए 'बिपि-
टिक', जैनों के लिए 'जैनागम-मूल', इत्यादि । सभी अपने-अपने को परम-
देवी के लिए 'जैनागम-मूल' के, कि भद्रामान्य शास्त्र बताते हैं । कौन निर्णय करे, सिवा अपनी 'बूद्धि' के, कि
किय के पीछे चलता, किया के नहीं ? और भी; गवण वेदान्तायियों में
बहुत समेद है, कोई प्रार्थनेदी, कोई धर्मवेदी, कोई सामवेदी, कोई अथर्व-
वेद समेद है, अन्य तीन अथर्व को बहुत अपवित्र मानते हैं; यह तक कि
वेदी है; अन्य तीन अथर्व को बहुत अपवित्र मानते हैं; यह तक कि
'चार वेद' की परित में से वह उठा ही दिया गया, और 'त्रिवेदी' ही
भारत में मान्य रह गई; (कोई कहते हैं कि 'ईशनियों', 'ऐर्यानियों',
'आर्यानियों', 'आयों', को 'जिद आवित्ता' नामक धर्म-मूलक, 'अथर्व-वेद'
वा ही स्पातर है); शूक् और यजु. वाले, साम को भी अशुचि मानते
हैं, यह तक कि मनूसमूल के प्रचलित पाठ में भी लिखा है,

शामवेद. स्मूतः पित्त्य, तस्मात् तस्य अशुचिर् व्यनि ।

(वहना कहित है कि यह दोपक है या सच्चयन्. मूल ग्रन्थ में या) ।
प्रथमूत इस दे, गीता में कहा है, 'वेदातो सामवेदोऽह' । इस का निर्णय
कौन करे, सिवा बूद्धि के ? 'शास्त्र' माने हए भिन्न-भिन्न धर्मों में लिखे
हुए, ऐसे विशद वाक्यों की सम-रसना, को अवसर-भेद प्रस्तुत-भावित
कर, व्याख्याना की, अपनी बूद्धि ही ने द्वारा, स्यापित करते हैं ।
गीता का द्विनीय अथाय तो एवमात्र 'बूद्धि' की महिमा का गीत है ।
जितनी बेर बूद्धि दान्द का प्रयोग गीता में हुआ है, उतनी बेर देवन
'आङ्ग' और 'आङ्' (शा, मे, मण) का हुआ है, और जिसी शारद 'आङ्ग'

नहीं (अध्ययों को छोड़कर) । गहामान्य गायत्री मन्त्र में 'धियो न प्रचो दयात्', बुद्धि की प्रेरणा करे, सद्बुद्धि परमात्मा दे—ऐसी प्रार्थना की है, शास्त्र दे—नहीं, सद्बुद्धि मिलेगी तो हम स्वयं शास्त्र बना लेंगे । यह भी वैदिक मन्त्र की प्रार्थना है—'स नो बृद्ध्या शुभया सथूनवतु', 'शास्त्रेण सयुनवतु' नहीं, इत्यादि ।

ओट भी, 'वेद-न्येद-न्येद' एक द्यन्दमात्र रह गया है । तीस करोर 'हिन्दू' कहलाने वालों में, क्या तीन हजार भी, क्या तीन सौ भी, ऐसे हैं जो, जारों को जाने दीजिए, एक वेद को भी समाप्त, अर्थ-सहित, सागो पांग, सकल्प, सरहस्य, जानते हैं, जैसा जानने के लिए मनु आज्ञा देते हैं ? डिडिम बहुत है, पर दोल में पोल है । और गी देखिये । यदि हम मान भी लें कि 'वेद शास्त्र' 'शास्त्र' है, तो देवों में बहुतेरी बातें परस्पर विश्वद किसी हैं, किस को मानें, किस को न मानें ?

'शास्त्रवादी' वहते हैं कि 'शास्त्रीय' विरोधो का परिहार, 'शास्त्रीय पद्धति से कर के 'शास्त्रीय' सिद्धात का निर्णय करना चाहिए । ठीक है, पर कौन करे ? आपकी ओर हमारी ओर सज्जन मित्रों की 'बुद्धि' ही न ? जो दशा 'श्रुति' की (चिरकालीन परम्परा से 'सुनी' हुई बात की), 'वेद' पदार्थ की है, उस में भी अधिक विगड़ी दशा 'स्मृतियों' की (बृद्धों द्वारा 'याद' की हुई बातों की) और अन्य 'पर्म शास्त्रों' की है । वहा तक कि वेदश्वास जो ने यदा-युधिष्ठिर सम्बाद में युधिष्ठिर के मृत्यु से कह लाया है—

तदौप्रतिष्ठ , श्रुतयो विभिन्ना ,
नेत्रो दृष्टि (स्मृतिवृत्ती) धर्म वच प्रमाण ,
पर्मस्य तस्य निहित गृहायां ,
'महाजनो' येन गत स पापा ।

तक की वही गमाप्ति नहीं, श्रुतियों विविध, परस्पर भिन्न, एक भी स्मृतिवार अविभूती, जिसी की ही बात मानी जाय, यमें का तस्व तो (मनुष्य की हृदय) गृहों में (दग की बुद्धि के प्रत्यक्ष धारणा के क्षण में) उपि दृष्टा है । जिस 'महा-जन' समूह में, जनना म, समाज में, रहना

है, वह जन-माधारण, 'लोकमत', भूयसीमन्द्याय से, 'मेजारिटी भोविनमन' क्षरत या से, जिस रास्ते पर चले, वही रास्ता ठोक है, घर्म है । महाजन शब्द का वर्ण 'महापुरुष', 'बड़ा आदमी', नहीं है, जैसा, भाति से, बहुषा समझा जाता है, बल्कि 'जनता', 'जन-समूह', 'पल्लिक', जो ही वर्ष आते तक गुजराती भाषा में, इस शब्द का चला आता है । ('मानव जन-भार' में, इस के समर्थक, कई पुराने संस्कृत प्रथों से बहुतेरे उद्धरण दिये गये हैं) । 'जैसो ज्ञानिपंत्य भन न भिन्न' ऐसा भी पाठ है, वर्ष वही निकलता है । जितने ज्ञापि, उनने मत, प्रत्येक ज्ञापि का मत दूसरों न भिन्न होता है', विदाइ-प्रस्तुत विषयों में । जब ज्ञापियों की प्रामा-गिक्षा, इस प्रकार, सशयित हो गई तब 'महाजन' शब्द का वर्ण 'महा-पुरुष' कर के उस को प्रामाणिक निर्णयिक कहना, कंसे उचित हो गता है ? क्या ज्ञापि महर्षि भी महा-पुरुष नहीं ? तो और कौन ?

बुद्धि ही निर्णयिक है

निष्ठायें यह कि, विज्ञान भी अधिक प्रूतित वा 'पूजनीय, 'जात्वा' नामक नोई पत्त्व हो, जब उलझन पड़ती है तब, अन्ततो गत्वा, किसी न किसी मनुष्य की बुद्धि ही उस को मुक्तयाती है । 'जात्वा' से ऊपर 'बुद्धि' है, जात्वा का निर्माण 'बुद्धि' करती है, बुद्धि का निर्माण जात्वा नहीं है, जात्वा । और भारतवर्ष की 'महा-जन-बुद्धि' न निर्णय कर रखा है कि, जात्वा ।

ज्ञाति [पत् जापनोराय चतुर्वर्णाय निर्मल,

तपा तद्वायनायाय, एवा जात्व्रस्य जात्वता ।

तस्यात्, बौन्तेय !, विद्या, धर्मायमंविनिदिच्ये,

बुद्धिमात्पाय लोहेत्तिमन् वत्तिनाय वृत्तायना ।

पर्म प्रतिविष्यात्प्यो बुद्ध्या राता जातता ।

बुद्धे समवहरोप, कविभि संमूत शय् ।

(प० चा० न० अ० १४१, १४२)

उत्तमगत्तारवादेन, ज्ञानिभि इतितादिभि,
अच्यायमार्विनामधियाय, जात्वापूज्यतानि, भारत ! (म० १६०)

वही सच्चा शास्त्र है जो मनुष्य को चतुर्बांग, अर्थात् धर्म-अर्थ काम और चारा पुण्यार्थी के सापन का उपाय, और उन के बाधकों का अपाय (दूर करने का प्रकार) सिखावे, 'शास्त्र' । धर्म बया है, अधर्म बया है, इस का निष्ठं निश्चय, बुद्धि से करने, कृतात्मा कृतबुद्धि आत्मवान् स्वावर्म्मी स्वयं प्रश्न मनुष्य को लोक व्यवहार निवाहना चाहिए । राजा का कार्य है कि बुद्धियुक्त धर्म बनावें, ऐसा धर्म का विद्यान करें, जिसे प्रजा का 'पारण' हो, सब प्रकार का भला हो,

पारथादधर्मं इत्याहुरुपर्मो पारथति प्रजा ।

इस लिए कपिल बादि महर्षिया ने 'अध्यात्मज्ञान' को, जीवात्माल्ली मनुष्य के चित्त और देह की प्रवृत्तियों के ज्ञान को, अपनी बुद्धि में रख कर, शास्त्र रचे, और उन में उत्सर्ग अर्थात् सामान्य नियम, और अरथाद वर्थात् उत्सर्गों के बापक विशेष नियम भी, कहे । जैसे मधुमदनी शहद इकट्ठा करती है, वैसे ही, कविया ने, अपनी बुद्धियों से जो तत्त्व तत्त्व बात एकत्र कर दिया है, उसी समूह का अपनी बुद्धियों व समवहार को शास्त्र रहते हैं । ऐसे शास्त्र का 'बुद्धि निश्चित सिद्धान्त' यह है कि,

देश-काल निमित्ताना भेदेष्वर्मो विभिन्नते,
दात्यो धर्म समस्यस्य, विद्यमस्यस्य लापर,
न ह्येवेकान्तिश्ची धर्मं, धर्मो हि जावस्यक रमृत

(म० भा० शा०)

देश बाल निमित्त के मद से धर्म म भेद होता है, धर्म एकातिक, आत्यतिक, एकाकार, एकरूप, अत्यत अटल अचल अपरिवर्ती नहीं है, प्रत्युत, आवस्थिति है, अवस्था बदलने से बदलता रहता है । प्रत्यय ही, पौजी सिपाही का धर्म दूसरा, विसान का दूसरा, अध्यापक का दूसरा, दूसानदार का दूसरा, ऐसे ही आदमी का, अच्छे दिनों में दूसरा और मुश्किलों दिनों म दूसरा । किस अवस्था म या धर्म है, इसका निष्ठं रागिवर्षी बुद्धि ही ठीक-ठीक बर गवानी है । ऐतरेय भारण्यक में आख्या नश है कि, जब अद्यि लोग इस शोक से जाने सहे तब मनुष्यों ने उनसे गुणा कि अब हम लागा दा, कठिनाई न गमय, उद्देन देने लाला श्रवि

कोन होगा, तब ऋषिया ने उन को 'तक' दिया, और कहा कि 'यही तुम होगा का शृंखि होगा'. अर्थात्, तक करना बुद्धि का काम है, अपनी बुद्धि पर भरोसा रखो, अपने पैरों पर लट्ठे हो, दूसरों का ही मुह भर लाकरे रहो, यह मत जाहो कि पुराने लोग सदा उन को गोद में लिये रहे, अपने लिए समयानुसार, नये-नये शास्त्र रखते रहो । आविर पूरो-रह, अपने लिए समयानुसार, नये-नये शास्त्र रखते रहो । आविर पूरो-रह, जो भी बहुदेव के सतान है, जैसे भारतीय, पर आविर बुद्धि-मान है नए-नए आश्चर्यकारी शास्त्र बना ही रहे हैं, जिन के आगे पह सब शैम हवन-पत्र आदि का कर्म-कागड़ योग सद्गों का सेल जान पहता है, जिन के बल से उन की यति दैसी अप्रतिहत हो रही है, जैसी एक और राम आदि की, और दूसरी ओर, हृष्ण, सात्य, जादि की, जिन के बल के ऐसे आश्चर्य के काम कर रहे हैं, जिनके समान कार्य पुराणों में भी जल्दी नहीं घिलते हैं ।

यस्य नरस्त स्वयं प्रता, शास्त्र तस्य करोति कि ?
लोकनाम्या विहीनस्य दर्यण कि करिष्यति ?

जिस को स्वयं प्रता नहीं, बुद्धि नहीं, जो विदेक विचार से शास्त्र को पढ़ और जांच नहीं रखता, उस को शास्त्र से बया लाभ होगा ? जिस को शास्त्र नहीं, वह गार्हना लेकर या करेगा ? यह पुराना वाक्य भी परम शास्त्र ही है ।

यहों से विश्वशांति नहीं होगी

इस दृष्टि से, ऊपर कहे 'व्यावार प्रश्ना' का उत्तर क्रमशः यों होगा है—(३) शास्त्र या वस्तु है ? 'आत्मिक बुद्धि' से निर्णीत, निर्दिष्ट, ओवलोत्तमोणी, उपराक वालों का प्रतिपादक एवं 'आत्मिक शास्त्र' है । आवलोत्तमोणी, उपराक वालों का प्रतिपादक एवं 'शास्त्रहार-व्यापक', 'राजम-शास्त्र-व्यापक बुद्धि' से प्रतिपादित, जीवन-स्थवरहार-व्यापक, 'राजम-शास्त्र व्यापक बुद्धि' का वस्तु है ? यामा की प्रभा है, जैसे भूर्यं की तामस शास्त्र । बुद्धि या वस्तु है ? यामा की प्रभा है, जैसे भूर्यं की तामस शास्त्र । यद्यपि की यह परिणाम है जो ज्ञान वा सम्बद्ध करती है, ज्ञान स्वर्गि, मनुष्य की यह परिणाम है जो ज्ञान वा सम्बद्ध करती है, इसका निरवद करती ही। योगा विचारती है, यद्या यात्रा है, यद्या असर्व है, इसका निरवद करती है, विद्वांसे सुन चापत्र होगा, विसर्गे दुर्ल, यद्या जानना या करना है, विद्वांसे सुन चापत्र होगा, विसर्गे दुर्ल, यद्या जानना या करना है,

चाहिए, नया नहीं, इसका निषेंय करती है । बुद्धि ही शास्त्र की रक्षा करती है, यही इन दोनों का, बुद्धि और शास्त्र का, सबसे है । (४) 'शास्त्र' और 'बुद्धि' में जब विरोध होता है तब बुद्धि ही प्रबल ठहरती है, (किसी न किसी की, अन्ततो गत्वा, मानने या न माननेवाले की)। 'शास्त्र' और 'बुद्धि' का विरोध भी दो 'बुद्धियों' का ही विरोध है, अर्थात् शास्त्र-रघुविता वा शास्त्र-वक्ता-व्याख्याता-समर्थक की बुद्धि, और उस शास्त्र के समीक्षक-परीक्षक-अपलापक की बुद्धि । (५) यदि शास्त्र प्रबल माना जाय, तो भी मुहूर्य प्रल (१) का उत्तर यही होता है कि कोई भी निर्विवाद शास्त्र ऐसा नहीं कहता कि इस प्रकार के होमो-हृवनो-यज्ञों से विश्व शाति तिदि होगी, जो ही विश्व शाति इन का लक्ष्य घोषित किया गया । मैं स्वयं कर्मकांड के एवं अधिक नहीं देख पाया हूँ, पर जातकार पटितों से दर्शकित करने से मालूम हुआ कि जिस प्रकार के होम-हृवनादि वाजकाल किये कराये जा रहे हैं, उन के लिए प्राचीन वैदिक यथों में विविध विधान नहीं है, 'भर्यस्य पुरुषो दास' की नीति से सभी आदमी, राष्ट्राधीरा, जमीदार, काशतदार, पूजीराई, डाफटर, वैद्य, वकील, दूकानदार, वैसे ही कर्मकारी लोग, अपनी जीविका अपने रोजगार, की बुद्धि चाहते हैं, और अवसर अनुचित रीतियों से बुद्धि करते हैं, सो उमंकारी भोगों ने इसी हेतु से बहुत से नए-नए कर्म-काड मनमाने गढ़ लिये हैं, और गढ़ते जाते हैं । पर इन मिथ्या प्रकारों से अब बहुत दिन बाम खलता नहीं देख पहता । बेकारी बेरोजगारी दूर करने वे, सब को पर्याप्त अन्न-शस्त्र मिलने के, नये और अच्छे सच्चे प्रकार पहिचानिये और चलाइये । सच्ची 'वर्मणा वर्ण' की व्यवस्था में ये सच्चे प्रकार सब मोजूद हैं । महामारता से ऐसे पुढ़ के नियारण के लिए, कौरव पाठ्य । और उनके सहायकों में शाति-प्राप्ति के लिए शाशात् वर्तमान उर्वर्ग गवं शास्त्र-कारक महियों ने अन्य प्रकार से बहुत यानि किये, पर अप्त जी वे यज्ञ नहीं किये । (६) यदि बुद्धि प्रबल मानी जाय, उसी मानता (पर कही पुरुषितयों से) अनिवार्य है, तब यही उत्तर होता है कि बर्तमान मवस्था में, जब लाला प्राणी भूमि से मर रहे हैं, तब वहाँ औह जी का

आग में जलाना, यह पाप ही है । सत्-'शास्त्र' ही का, सात्त्विक-बृद्धि-विगत सद्बृद्धि-व्रेति, कथन है कि

परोपकारः पुण्याय, पापाय परपीडनं ।

आरो ओर मूँहे लादमी पढ़े हैं, उनको न देकर, आग में अभ फेंकना, पहले तो तीव्र 'पर्यावरण' है ।

अन्य शंका

शास्त्रवादियों की कुछ अन्य दलीलों का भी निवारण कर देना उचित है। एक 'शास्त्रवादी' सुजन ने लिखा है कि 'आर्यसमाजी भाई भी अग्निहोत्र का बड़े बल से प्रचार करते हैं' । किन्तु यहाँ तक मूँहे मालूम है, कि सीधे आर्यसमाजी सम्प्रसारण व्यक्ति ने, दिल्ली, कानपुर, प्रयाग आदि के 'यज्ञों' का समर्थन नहीं किया, त उन में किसी प्रकार का आग लिया। बिपरीत इस के, कुछ आर्यसमाजी सञ्जनों का स्वपादा हुआ एक पत्र मेरे पास आया, जिस में उन्होंने इन यज्ञों पर आपत्तिया की। आर्य-समाज की 'अग्निहोत्र दिविष' दूसरी है, सरातनर्यामियों की दूसरी। आर्य-समाजी सुजन जो देनदिन हृदय करते हैं, वह तो प्राप्त: उसी हेतु ओर चर्देप से करते हैं, जिस से लोग अग्नु, लोहबाल, गुण्डुल आदि को चूटकी चार अगारों पर रख कर पर में धुमाते हैं, कि उस के सुग्राम और धूप से हवा साफ हो। उस से विश्व-शाति हो जायगी, पहले उन का विश्वास रहा, त ये हजारों मन अभ और वी आग में जलाते हैं।* शास्त्र-वादी उन्नजन सिखते हैं, 'वेदोक्त यज्ञ में, वेदोक्त मत्रों का उच्चारण करते हुए, प्राप्तान् अग्निदेव के मूल में जो आहुति दी जाती है, उस में तो पाप की वस्त्रना ही ही नहीं सहती। 'वेद-न्मूर्ति-पुराणों से प्रतिपादित जो मार्ग

* यही पहले लिख देना उचित है कि, भेने आर्यसमाज का साहित्य रिंग रीति से नहीं देख पाया है। स्वामी दयानंद जी का 'सत्यार्थ-प्रकाश' तथा एक या ही 'सत्यकार-विधि' की पुस्तक, तथा सत्यत याचों में लिखी स्वामी जी की ये औचित्री, पही हैं। एर इस को भी कुछ कात हो गया, और तत्त्व बताते उस वी पाइ नहीं हैं।

हमारे लिए ठहरे हम को मानना ही चाहिए । जिस यज्ञ को आप बता पाप कहते हैं वह बड़ा पाप किस शास्त्र में किस प्रकार वर्णित है इसी लिखिए' । तो देखिए, स्वयं भगवान् मनु कहते हैं—

विद्या-तप समृद्धेषु दुत विप्रमुखाग्निषु,
नित्यारथति दुर्गत् च, भृतश्चैव किञ्चित्पात
नश्यन्ति हृष्यकव्यानि, नराणा अदिगामता,

भस्मोभूतेषु विप्रयु मोहाद् दत्तानि वातुभिः । (म० ३ १७ १६)

विद्या और तपस्या से सम्बन्ध जो सच्चे ब्राह्मण है, उन के मुख्यरूप अग्नि में जो हवन किया जाय वही दुर्गों से आपत्तियों से और वे पार्वती से, बचाता है, तभी विद्या-तप, भस्मतुल्य रात्रि के ढेर एसे ब्राह्मण नाम धारियों को नाशन मूढ़ आदमी जो दान देते हैं, वह दान सब नहीं हो जाता है बल्कि पाप बढ़ाता है ।

न स्वदते, न शयते, न विनश्यति कर्त्तिवित,

वरिष्ठ अग्निहोत्रेभ्यो, ब्राह्मणस्य युक्ते हुतः । (म० ७ ८४)

योग विद्वान् ज्ञानोपजीवी, तपोविद्यायुक्त, अध्यापक वृत्ति वाले मनुष्य के (जो ही रचना, कर्मण, 'ब्राह्मण पदार्थ है') मूल में हुत, अग्नि का हवन करना, उस को भोजन देना, अग्न-दत्त्वादि से उस का पोषण करना, निः में वह सदृशान वा प्रचार, यात स्वस्य वित्त से धरे—सब अग्निहोत्रा से यह 'वरिष्ठ है, बहुत बहुत अच्छा है, यह बड़ी धर्म नहीं जाता, बड़ी विगड़ता नहीं । और भी,

शक्त एवजने दाता स्वजने हु लभीविनि

मप्यापातो विषाह्वाद स धम प्रतिहृष्यक ।

(म० अ० ११ १)

'किञ्चित्मान् सम्प्रभ यनुप्य, अपने दुःखी दण्डि असम्प्रभ व-धु-नाशन ग्रन्थना को न द कर, यदि 'पर-जन' को, पराया जो देता है—तो यह पर्यं नहीं है प्रायु धम का प्रतिक्ष्येत है, शूदी नवाह है, दक्ष है, पाप है, आर ग तो मपु, 'ग्रह व ऐसा जान पड़ता है, पर भीतर विष ही होता है । ऐस वायों के बीतर प्राय छिपी हुई कोई गृह स्वार्थी बाहरा, मृत्यु

शास, लोभ-लालसा रहती है, वाहे स्वर्ग-सुख की ही हो, वाहे इसी शास, लोभ-लालसा रहती है, वाहे स्वर्ग-सुख की ही हो, कि हमारे इशारे पर ऐक में वाह-बाही की, और 'हृकूमत के रस' की, कि हमारे इशारे पर ज्ञारों बादमी दौड़ते हैं। एक विद्यमान हिन्दी कवि ने बहुत अच्छा कहा है, 'आदमी दौड़ते हैं। एक विद्यमान हिन्दी कवि ने बहुत अच्छा कहा है, 'दस बोललों का नाम है इस वाह वाह में'। जीष जब तक शरीर में रहती है, तब तक लोकेणा, वित्तेणा, दारन्सुतेणा, उस को लगी ही रहती है; पर निवृत्तिमार्ग पर चंद्र रखे हुए जीव को, इन्हे, विपरीत त्रम रहती है, पर निवृत्तिमार्ग पर चंद्र रखे हुए जीव को, अधिकाने, पहिले दारन्सुत की, तब वित की, तब लोक की, एण्णा को, अधिकाने, एक छोटते ही जाना चाहिए; सन्यासी को लोकेणा, मान-प्रतिष्ठा की विक छोटते ही जाना चाहिए; सन्यासी को लोकेणा, मान-प्रतिष्ठा की विक छोटते ही जाना चाहिए; एयो उपनिषदों में मूचना भी है। दानिष चाह, सब से अधिक सत्ताती है, एयो उपनिषदों में मूचना भी है, सच्चे भी, निवृत्ति मिथ्या वेगपारी दुराचारियों का तो कहना ही क्यां है, सच्चे भी, निवृत्ति मार्ग दर परने का यत्न करने वाले भी, सन्यासी को दारन्सुत-एण्णा, मठली-इशारा-भी, अपना स्व बदल पर, शिष्य-एण्णा, पादपूजक-एण्णा, मठली-इशारा-भी, अपना स्व बदल पर, शिष्य-एण्णा के रूप में चरती है, और बहुधा गिरा देती है। वित्तेणा भी, मठ-एण्णा का स्व धारण कर नेती है।^१

लकीर के फकीर

प्रस्तुत विषय में, 'लकीर' तो नितरा 'पर-जन' है। आज काल ऐसे यात्री वे धारक, प्रेरक, अप्रधी, प्रायः ऐसे ही रामजन देखे जाते हैं, जिन्होंने सामाजिक जिम्मेदारियों से अपने को बचा लिया है, इन में से कोई ऐसे सहृद 'शास्त्री' के बहुत अच्छे विद्वान् भी हैं। और 'नहि करिचत् शृंहि सहृद 'शास्त्री' के बहुत अच्छे विद्वान् भी हैं। और 'नहि करिचत् शृंहि सहृद जातु तिष्ठति अवमंहत्', बिहुल चुप हो बैठा जाता नहीं, बुढ़ बरने की उन्मुक्ता इन को होती ही है, पर, खेद है कि, 'व्यवहार-प्रायक, समाज-नोपक, मधुदा-नोपक, स्वावलम्ब-वर्धन्व मज़गान का प्रचार

^१ इसी एक अधिनि विद्योप पर ज्ञानेप की इच्छा से ये वाचन नहीं लिखे गये हैं। एक साधारण अनुग्राम की ओर, सामाज्य दान की ओर, जो इस देना भी, तथा अन्य केवों में, बहुधा देनी जाती है, पाठक के विचार की मार्गदर्शन करने के लिए।

तो मेरे विद्वान् करते नहीं; मूढ़याहो को ही और दृढ़ करते हैं, 'लकीर वै फकीर' वर्णे हैं, 'लकीर पीटते' हैं, और अपनी और जनता की शक्ति का, श्रम का, धन का, समय का, कुद्दि का भी, अपव्यय करते-करते हैं। काशी के किन्हीं किन्हीं घाटों पर, दस-दस बीस-बीस आदिमियों की टोलिया शाम को बैठ जाती है, और "हरे राम, हरे राम, राम राम, हरे हरे" जोर-जोर से चिल्ला-चिल्ला कर रटते-रटते सवेरा कर देती है, मूँझ से, उन घाटों पर रहने वाले आदिमियों ने आ कर शिकायत की है, कि 'रात का सोना हम लोगों को हराम हो गया है; ये लोग तो बेकार आदमी हैं, दिन को कहीं सत्र बर्गेरा में खा लेते हैं और सोते हैं, रात को धमंधवजता दिखाते हैं, और हम लोगों को तकलीफ देते हैं, क्या म्युनिसिपैलिटी की, मजिस्ट्रेट की ओर से इस को रोकने का प्रबन्ध नहीं हो सकता ?' मेरे उन से पहीं कह दे सकता था कि 'आप स्वप्न म्युनिसिपैलिटी या मजिस्ट्रेट से पुछिए, यदि मेरी राय पूछते हो तो यह है कि अपने पर्माणिकारी पदितों से कहिए कि जनता को उचित शिक्षा दें, कि ऐसा रटना व्यर्थ है'। विष्णुपुराण में लिखा है कि,

स्वधर्म-कर्म-विमुक्ता, कृष्ण-कृल्लोतिराविष,

ते हरेहेविषो मूढ़ा, धर्मर्थं जन्म वद हरे ।

जो सोग अपना सच्चा धर्म कर्म तो करते नहीं, येचल कृष्ण, हृष्ट की रट का होरा, कुनिया को अपनी धर्मिष्ठता और कृष्ण भवित दिखाने के लिए, करते हैं, वे मूँढ़ कृष्ण के दोषी, धनु हैं; भवत गही, क्यों कि हरि का जन्म तो धर्म सिखाने के लिए हुआ, अपना नाम रटवाने के लिए नहीं।

इस प्रकार से कुनिया वो दिखाने के लिए, चिल्लाती हुई 'राम रट' में, या गाव-देहात में 'टोना-टोटवा' और हिन्दू भन्दिरों में पुजारियों और मुरादमारी तकियों और मपवरों की जाह-फ़क्त में, और ऐसे नुमाइशी होम-हवनों में, तत्त्वत या भेद है ? मेरी समझ में ही यही भेद है कि इन यतों में मारी बाटम्बर-आटोप होता है, बड़ा मेला लगता है, तमां-पाई लोग टूटे पड़ते हैं, धारों और मल-मप्र की ग़द्दी पँसती है, टैंग

आई दीमारी का भी प्रकोप होता है, न राम जी मिलते हैं, न विश्व-शांति होती है। इस प्रकार की अन्धश्रद्धा के अन्धाधून्य पोषण का ही यह फल है कि साधारण 'हिन्दू' दास की 'बुद्धि' ऐसी नष्ट हो गई है कि, वैशी ही अन्धश्रद्धा से वे 'गाजी मिया की कबर' और 'इस पीर जी दकिया' और 'उस बोकिया की दरगाह' पर भी मुह के बल मिरे पड़ते हैं।

मुन्ने हृदय से सूची प्रायंता, परमात्मा, अन्तरात्मा, जगदात्मा से, एकान्त में की जाती है, और उस का सुफल, मुछ न कुछ, होता ही है।

विश्व-शांति या बुद्धि-मानि ?

है भाई ! महाभारत की कथा देखिए ! श्वेतकि राजा मे, बारह वर्ष है भाई ! महाभारत की कथा देखिए ! श्वेतकि राजा मे, बारह वर्ष तम, निरन्तर, अग्निदेव को इतना भी और अन्न पिलाया सिलाया कि 'अग्नि' को 'भन्दानि' 'अहवि' का रोग हो गया, यहूत् प्लीहा बड़ गई, एकान्त कामला रोग की भी गौचत आई, मुह और सब शरीर पीला हो गया, पाण्डुवर्जो, विवर्णश्च, न पर्यावर्त् प्रकाशते, अर्द्धचित्त्वाभवत् तीदा, विकार समवायत् ।

पित्राभ्यह, सब के परदादा जो, शहूदेव वे पास जा कर, अग्निदेव ऐसा रोमे । उन्होंने बहा, "बहुत धी और अन्न पीने-खाने का यह फल है, दया ऐसा किया ? अब जगल पी सकड़ी और पद्मओं की हड्डी पराप्रजो, यही दया है, परहेज करो" । सूखे-साखे, दुखे-पतले, नोहे-पीहे अग्निदेव ने हृष्ण और अर्जुन की सुशामद की, "तुम इन्द्र के बादल पानी वो दूर रखो, तो मे हाल्लव बन को, प्राणियो सहित, साम्नीज" । पानी वो दूर रखो, तो मे हाल्लव बन को, प्राणियो सहित, साम्नीज ! 'बच्छा, पर मिहनाना क्या दोगे ?' तो "सर्व सामग्रीयुक्त अद्वितीय रथ, पांडीव यमु, और अध्यय तूणोर, अर्जुन को, सर्वचूणनी कौमोदकी रथ, क्षाणा क्षणा सुदौरद-दासन प्रमाणी बग्रनाम चक, हृष्ण वौ" । रथ, पद्म हिन गदा तथा सुदौरद-दासन प्रमाणी बग्रनाम चक, हृष्ण वौ । रथ, पद्म हिन गदा तथा सुदौरद-दासन प्रमाणी बग्रनाम चक, हृष्ण वौ । अग्नि ने हाल्लव बन जला ढाला, और चोर हो गये । अग्नि वो बहुत अन्न धी धिलाने से उलटा फल होता है । है भाई ! जरा विकारिये ! आप अग्निदेव हा, अन्न और धी के बरबर्य से भी, क्या तर्चं आरापन करो चले हो । हृष्ण और अर्जुन

के घल पर तो उहो न एक छोटे से जगल ज्ञाड़ी को, इसी दिल्ली के पाल पाच हजार वर्ष पहिले, दो या तीन सप्ताह में बलाया । आज पार रम्जे से, हिंटलर, चाचिल, मुसोलिनी, स्टैलिन, तो जो च्यागकाइसोक हड्डेवेल के सप्तक की सहायता से अमिनदेव, पचासों लाख मनुष्यों की हड्डी चर्बी कोटियों कोटि लोहा, लकड़ी, कोयला तेल खाते-भीते चले आ रहे हैं और तुप्पा नहीं होते । जाप उन को इस दस-नौस हजार मन अन्न और धी की घूस दे कर खुश कर लोगे ?

महाभारत के समय में तो उनको भद्रानि रोग हुआ था, इस समय भस्मार्गि, भस्मक, रोग हुआ है, इस की चिकित्सा (अपेत्या) भूठी भर अन्न धी के होम हवनों से नहीं हो सकती । इस के लिए विष्णुदेव की बृद्धिमानी चाहिए । पुराण में कथा प्रसिद्ध है कि हृददेव जी से ही यह दर प्राप्त कर के कि जिरा के सिर पर हाथ रखूँ वह भस्म हो जाय, जब भस्मासुर जी हृददेव के ही सिर पर हाथ रखने चले और हृददेव जी का नेकर भागते फिरे, तब विष्णुदेव ने भस्मासुर को समझाया कि जरा जरने सिर पर अपना हाथ रख दे परीक्षा तो लो कि यह सच्चा है या नहीं और भोड़े माले भस्मासुर ने एसा ही किया, और भस्म हो गया । यह जी की जान बची । यो सूवार्तमा, अन्तरात्मा, जगदात्मा ही विष्णुर्देव (पितिनोति व्याप्तिं जगत् इति विष्णु) व्यापक महत्त्व द्वृद्धिनाम ने इस समय, विश्व युद्ध और अग्निनाशन के लिए सुदोपसुद्ध म्याप भी प्रयोग कर रखा है । दोतरपा भस्मासुर एवं द्वासरे के सिर पर हाथ पेरे रहे हैं । धीयका ही भारत भी साक्षात् नहीं तो व्यवहित प्रशासन में यह रहा है ।

होम-हृदया-यज्ञ के बरन कराने वालों ने यही दिट्ठि रिया था कि 'विद्व-राति' के लिए यह हो रहा है । या विद्व राति हूँ ? या आप अग्निदेव को रात्रि बरसाए ? या उहा ने मानव-वगा और वृक्षी तेज (पेट्रोलिनम) गो बानी जिहवा जो नगरा ग हृदयर्त्तु इन्द्र तर्क आकाश में फ्लाइटी हूँ दीदी हैं, हात सी ? आप के बान धी-धी को गमान हुए मरीज़ हो गए, पर विद्व म्याती धी-राति-यज्ञ, महा-

एक सूदम तक

एक 'शास्त्रवादी' लिखते हैं कि 'जब भूत से लातों प्राणी मर रहे हैं। ऐसी ही बहिन समय में शास्त्र ऐसे यजों वा प्रतियादन करता है, उन सर्वत्र मृणियों की बात ठीक माती जाप या आप की ? जैसे अकाल में सेव देते समय, मिट्टी में गौघूम आदि दखोरते हुए देख कर, कोई अद्वैत वालक नहे, 'मेरे पिता अन्याय कर रहे हैं', इसका क्या उपाय है ?

इस पर यह वक्तव्य है कि पहले तो इसी का ठोक पता नहीं था एवं प्यासा का विषान किनी प्राचीन महापि ने लिखा है, या जब वह सभी यात्रा पारी, वेष्पारी, लोग, मरुपि, महात्मा वहे जाते हैं—यह बात कायापदारी, वेष्पारी, लोग, मरुपि, महात्मा वहे जाते हैं—यह बात यात्री। दूसरे, यदि जिन्होंने महापियों ने लिखा नहीं, तो जिन्होंने यह यज्ञ विषान पोदिया में लिखा, वे 'सर्वं' महापि य, इस का यथा प्रमाण ? और, अक्षल के समय में भी सेन में गोदू बोने के बीचे अच्छी पसल हुई, इस का तो प्रत्यक्ष प्रमाण मनुष्या की, हजारा वर्ष से, प्रति वर्ष मिलता चला आ रहा है, ऐसे यज्ञ से विद्यवानि हुई, इस का एक भी प्रयत्न प्रमाण मनुष्यों पर वही मिलता है । या जिसी दृतिहातु पुराण में मिलता है ? इन प्रयोग में को महा देश पड़ता है कि आमुरी प्रतिवाला के उप दृष्टि से उत्तम और आरोग्य की दाति तभी हुई जब 'अद्यतारा' ने दृष्टि का प्रयाग किया, यारों का नहीं । 'स्वर्वासी पर्वेत' या 'पुत्रहास', 'पत्नी', 'रात्रिहास', 'जयतारा' आदि किनी विषय स्वार्य की पूजा वे किए ही प्रयोग करता है । 'प्रत्यक्ष-वरा प्रविदि'

प्रमाणानि ॥ नहि श्रुतीना शत अपि घट पटयितु ईद्धे ॥ सब प्रमाणों की जड वृनियाद प्रत्यक्ष प्रमाण है, जब पहिले महानस, अग्नि, धूम पर्वत प्रत्यक्ष से गिर्द है, तब 'पर्वतो वहिनमान्, धूमात्' यह अनुमान चलता है। हमारे सामने घट रखा है हम देख रहे हैं कि यह घट है, यदि सौ श्रुति सौ वेद से वाक्य आ कर करें कि यह घट नहीं पट है, तो उन की बात सुनी-मानी नहीं जा सकती। वाचस्पति मिथ्य ऐसे परमप्रसिद्ध दार्शनिक विद्वान न, शकर-भाष्य की अपनी टीका भासती में यह वाक्य लिखा है। कोई शास्त्र आठ प्रकार के प्रमाण मानते हैं कोई पाच कोई चार कोई तीन, कोई दो, कोई एक ही। ऐसा कोई शास्त्र नहीं जो प्रत्यक्ष प्रमाण को न मानता हो। 'नास्तिक' चार्किदर्शन भी, जो अन्य किसी प्रमाण को नहीं मानता, एक ही प्रमाण को मानता है, वह भी प्रत्यक्ष प्रमाण को मानता ही है। मनु (१२० १७५) में लिखा है—

प्रत्यक्ष चानुमान च शास्त्र च विविधागम
यथ सुविदितं कार्यं धर्मंशुद्धि अभीप्सता ।
केवल शास्त्रमाश्रित्य न कर्तव्यो विनिश्चय,
युक्तिहृत्विचारे तु धर्मंहृनि प्रजायते ।

(१२ ११३, कुल्लूक-टीका)। पहिले प्रत्यक्ष से, तब अनुमान (तक युक्ति बुढ़ि) से, तब विविध शास्त्रों से, जाचने से ही शुद्ध धर्म का निश्चय हो सकता है, केवल शास्त्र या आसरा करने से, युक्तिपूर्वक विचार किय दिना धर्म की हानि होती है। वेदव्यास जी न महामारत में लिखा है

सर्व सर्वे न जानाति सर्वतो नास्ति कर्त्तव्य ।

सब जान किसी एक मनुष्य के पास नहीं है, सधमुच 'रावंन कोई भी नहीं है।

पुराने समय में भारत तथा चीन, ईरान, प्रीस रोम आदि पवित्र देशों में विस प्रकार के 'रावंन महायि रह, यह तो हृषि को निश्चय ग मालूम नहू। पर आजकाल हमारी आख ने सामने यूरोप अमेरिका में, सर्व नहीं ता बहु ग महायि प्रत्यक्ष हो रहे हैं जिन के विशाने ने बहु ग मनुष्य इपल ज़ैन-अनिल तीनों में अपतिहतगति से महावेग से दौड़ रहे

है, बादकाल के प्रत्यक्ष 'महीपि' तो ये ही है जो "दुति-प्रत्यक्ष-हेतुपि;" भी दातों को, पुराणों की, और 'सहृदरंजनी चरित' (बलिफलेला) की दातों को कर दिवाते हैं, और अन्यथा के यतों में ही मन रहने वालों के अपर राज बरते हैं। दुख इतना ही है कि दुर्बल-भीड़क है, इस लिए इमवत् ही रहे हैं; नहीं तो देवत् पूजे जाते। मारत वर्ष में तो कितने ही रोग, इस प्रकार की कुछ भी दक्षिणा, कुछ भी सिद्धि, न रखते हुए, देवत् बाह्यकृत के बल अपने को 'मही-देव' बताने बार पाते हैं।

यज्ञ की कर्तृत

‘शत्रुघ्नी सज्जन ने गीता के ब० ३ लोक १४ का हवाला दिया है, और “अग्राद् भवति.....” वे दो शब्द भी लिख दिए हैं। यह भी यित्ता है कि, “अनेक मुस्तक भाष्य मेने देखे; महात्मा तिलक-कृत गीतारूप भी; सबने एक मत से अनि में हवन बरना ही अपं दिया है”। अस्ता माना, पर उस लोक को पूरा पड़िए,

अग्राद् भवति भूतानि, परंन्याद् भद्रसम्भवः,
यज्ञाद् भवति परंन्यः, यज्ञः बर्मसम्भवः।

अन से भूतानि, प्राणी, मनुष्य, जीवजनु होते हैं, बादल से अन, यज्ञ से बादल, और वर्ष से, हाथ पेर घलाने से, देव में लिये कर्मकाण यज्ञ से बादल, और वर्ष से, यज्ञ होता है, जैसे आमुदेशाचार्यों, घनदत्ति-के अनुसार वापि बरने से, यज्ञ होता है, जैसे आमुदेशाचार्य, चरत यादि कृपियों की यित्ती दिवोदाता, मुश्युत, पुनर्वंभु, अग्निदेव, चरत यादि कृपियों की यित्ती दिवोदाता, पर अन ही नहीं हैं। सो आप यित्ति के अनुसार वर्ष बरने में रोगनिवारक औषध बनते हैं। सो आप याप सरते हैं इस आप के यज्ञ से बादल हुआ; पर अन ही नहीं हैं। साथ मात्र, १९४४ ई०, वे अन्त में, भारत में, बहुत उमड़, बहुत याप साथ मात्र, १९४४ ई०, वे अन्त में, भारत में, बहुत उमड़, बहुत योग से पाती। वे आप भोग-नाशक भी यता, बिल भी चर्चा दूसरे ने गीता ग्रंथ से पाती। वे आप भोग-नाशक भी यता, बिल भी चर्चा दूसरे ने गीता ग्रंथ में बही भी हैं; और ऐसे कुम्भय यित्ता है जो अन सेव में यता द्वा या गर्भी नष्ट हो जाय। यह ही 'दत्त' ही बादून। यज्ञ-नाशात्मकों ने विद्यमाणी या विद्यम यित्ता; ही बादा-जाति और आग्न-नाश-जाति विद्यम प्रसीड़ि। 'दत्त' के नाशिक आग्न और प्रयोग में भागि द्वारा पर दुर्लभ है।

मनो हीन स्वरतो वर्णतो वा, मिथ्या प्रयुक्तो न त वर्यम् आह,
स वाग्यज्ञो यजमान हिनस्ति, यथा इदंशत्रु स्वरतोऽपराधात् ।

(निरुक्त)

होग करने वाले सैकड़ो 'ऋत्विक्' सञ्जन, जो दिल्ली, कानपुर, आदि में एकत्र हुए, उन की तपोविद्या में यथा योग्यता थी, इस का मुझे निजी ज्ञान तो नहीं है, पर काशी के ही कई पठितों से जो सुना वह कुछ सतीर कारक नहीं था ।

ऐस का रूप और निदान जान बिना औपय का प्रयोग, वह भी कच्चे औपय का कच्चे वैद्य के हाथ से, हानिकारक ही होगा, रोग को बढ़ावेगा, घटावेगा नहीं । वर्तमान विद्व उपद्रव, मानव-जगत्-व्यापक उपद्रव विष्वलव, गवमेंटों की आत्मा से अन्त-वस्त्र का युद्धल्यों पर असुर यज्ञ में ही होमन्हवन, तथा कागजी सिक्का ढाप-छाप कर मिथ्या धन की बेहद बुद्धि, और उस से वावश्यकीय वस्तुओं के मूल्यों में दिन द्वारी रात चौपूनी महगी—इस सब का निदान कारण राष्ट्रों के शासकों, नायकों कोटिपतियों, का अपरिगेष सोम, ऐश्वर्य-नृष्णा, ऐयारी, सपर्य और सब देशों में समाज की निटात दुर्व्यवस्था, सैकड़ों की अति धनाद्यता और कोटियों (करोरो) की अति दरिद्रता है । इस दारण रोग का औपय एक ही है—सुमाज का पुन सुध्यवस्थापन, 'वर्जना वर्णं वयसा आश्रम' वे विद्वात् के बनूसार । इसी एक मन से, इसी एक यज्ञ से, यह रोग साध्य है, दूरी-नार्व है । हे भाई ! इसी मन को, जो वैदिक सनातन आर्य मानव वर्णायम धर्म का सार है, स्वय अंयंभावन सहित जपो, और चारों ओर, समय भारतवर्ष, मे इसी का जप और अर्वभावन कराओ, तथा तद-नुसार आचरण करो कराओ । तब विद्व जानि होगी, आग में तिल और जो आदि ढालने से, और रुदादि देवता वे कुछ वैदिक मनों को क्वार स्वर से पड़ने न नहीं होगी । इन विश्वयुद्धा और घोर साम्प्रदायिक बलहों वी आपसियों वो, लक्षणों से वा अग्नारामा जगदरमा की मूरचना स, आने जाने वर, कुछ लोग, मारत में आज से प्राप्य ५० लर्प दहूळे से, 'वर्जना वर्णं, वयसा आश्रम, (बृदिपुरुषो) पर्मो धारयनि प्रजा' भी आवाज उद्ध

रहे हैं और हिन्दू धर्म कहलाने वाला धर्म वया बहु है, उसका तात्त्विक रूप और मर्म वया है, इसको काशीस्य 'सेप्टल हिन्दू कालिज' के ऐसी वस्त्राओं के द्वारा, जनता को समझाने का यत्न कर रहे हैं। पर हमारे बनाने देश में अभी तक इस की सुनाई और समझ नहीं हुई। हरीचंडा ! बनाने हें देश में अभी तक इस की सुनाई और समझ नहीं हुई। हरीचंडा !

शास्त्रवादी सञ्जनो ने एक बहुत वारीक तर्क किया है। लिखते हैं यह-
वि "शीता के लकुर्य अध्याय में अनेक प्रकार के यज्ञ कहे गये हैं, 'द्रव्य-
पश्चात्पोषता'.....' और सबसे शेष ज्ञानपत्र बताया है, 'शृङ्खलापण,
शृङ्खलापण'.....। परन्तु ज्ञानपत्र गोण यज्ञ है; मुख्य यज्ञ यही है जो
शृङ्खला कीन में वेद-मन्त्रों से आहुति दी जाय। ...सब से शेष ज्ञानपत्र
रहा है जिनु उस यज्ञ को उपमान बनाया है, जिस को आप पाप कहते
हैं। ...जब इसी वालक की सिंह की उपमा दी जाती है, 'सिंहो माण-
है। ...जब वालक उपमेष है, जिह उपमान है; उपमान में, उपमेष से,
वह' तब वालक उपमेष है, जिह उपमान है; उपमान में, उपमेष से,
अधिकता निश्चय से स्वीकार करती होती है।"

जिन गञ्जन ने यह तर्क किया है, वे निस्सदेह विद्वान् हैं, संस्कृत-
पश्चो पर परिष्ठेत रिये हैं, पर उन वे विचारी को वढ़ कर यह जनुमान
होता है कि उन्होंने संस्कृत प्रश्नों के साप-माय पूरोधीय इनिहात वे चुनै-
होने थोड़े से भी प्रगिद पश्चों की ओर दृष्टि नहीं दाती। इनोक प्रगिद
है, महाभारत में तथा अन्य स्थलों में भी मिलता है,

इतिहास-मुरागाम्या वेद सन्तुष्ट्येदः

विभेति अल्पप्रृताद् वेदो, मी यज्ञ प्रतिरिष्यति ।

'वेद' के तात्त्विक अर्थ को 'इतिहास' और 'युग्म' के ज्ञान से उप-
लब्धि कर वे जनमाने वा यत्न करे, तभी ठीक समझेगा। जो अल्प-मूल
है, वह अनु नहीं है, इतिहास वा, पुराण वा, विविध वारों वा ज्ञान
नहीं रखते, उन से 'वेद' इत्याहा है, जिये मेरे लक्ष्य का अन्तर्याम वर शार्दूले,
मूल को थोरे में दाल देते। पूरोप में भी इनाई मन से भीतर संबोधी
साप-माय, परवर विहायमान, सम्पद-मूल्य पर, उपल्ल होते रहे हैं;
वैते द्वितीय वे भीतर वैते उन के विद्वान् भी, ऐसी ही मूल दर्दीर्णी में,
जहां वी ज्ञान विद्वान्न है, एवं दूसरे हे यातो पर याप्त वरते रहे,,

और जवानी सहन मडन वरते-वर्ते, हाथ-पैर से, शस्त्राहन से पुरस्तर मारण-दारण करते लगते थे । भारत के इतिहास में भी, बौद्ध, जैन, बुमारिल, शाकर आदि की 'दिविवजय' यात्राओं के सबध में ऐसी ही किंवदती चली आती है कि जो पक्ष दुर्बल पड़ता था उस को खोलते तेल के कटाह में ढाल देते थे, सूली पर चढ़ा देते थे, इत्यादि । यूरोप का इति-हास तो दूर रहा, भारत के भी, मुसलमानी राज से पहले के, हिन्दू राज के इतिहास की ओर हिन्दुओं का ध्यान नहीं गया, न अब भी, सन्दुर्विद्वन्मठली में जाता है । पर यूरोप के प्रामाणिक इतिहास से यह जान पड़ता है कि भत्तेश्वर और विवाद-जनित यिद्वेष से साम्प्रदायिकोंने, आपने अपने सहायक राजाओं के हारा, हजारों विरोधियों की हृदृशिया एक एक कर के जीतें-जी तुडवाइ, हजारों को जिन्दा जला डाला, और तरह-तरह भी यातानाओं से भरवा डाला, तो भारत में भी ऐसा होना अजब नहीं, और हुआ ही, शकर के साथ, सुधन्वा राजा, सेना सहित, चलते थे, उनके सबध में भी, तथा मगध के गुप्त धरा के समाट-स्कदगुप्त के भी सबध में पह इकोक प्रसिद्ध है,

आसेतो आहिमादेश्व बौद्धान् आपृदध्यत्वान्

यो न हति स हृतस्य — भूत्यान् एव स आदित्यात् ।

जो सज्जन, रामायण महामारत को छोड़, दूसरे उन से अदृश्योन इतिहासा और इतिहास ही नहीं मानते, और उन का पड़ना नियम समझते बहते हैं, व उपनिषद् में ही कही कथा का स्मरण करें । जनक राजा भी सभा में याज्ञवल्य और शाकल्य का यास्त्रार्थ तुजा, याज्ञवल्य ने याकल्य को साप दिया, 'मूर्धा से निपनिष्यति', शाकल्य का तिरटूट कर मिर गया, और याज्ञवल्य जो एक राहया गय था जिन्हे राजा जनक ने यास्त्रार्थ में जीतने का के लिए इनाम रखता था, हाँव से गये । मालूम नहीं मीणिक शाप ही मे गिर टूटा, या गुम्बद मे धन्ने रखने के दागे मे चापे के प्रहार से । जो हो, विषारण मे, 'जीवमृण्ड दिवेष' नामक अपने शंख में, याज्ञवल्य ने इग दुर्मय की निम्ना भी है । हो, एक और क्या क्या हो गयी है जितनी और उत्तिष्ठत ए व्याम्याता यापार्थ वहितों

११ व्यान नहीं गया है, अर्थात् यह कि यात्रवल्य ने पहीं कहा था कि 'गांधीर्व' में हार जानेगे तो तुम्हारा सिर नीचा हो जायगा; उज्जा से, और ऐसा ही हुआ होगा। जनक के राजा होने हुए, उन के सामने, नरी सभा में, एक वाह्यग्रन्थ दूसरे वाह्यग्रन्थ को मार ही ढाले, यह मन में नहीं रहता; यदि ऐसा सचमुच हुआ, तो वेदांती राजा भी और वेदांती महार्हणी भी, सच्ची सम्पत्ता के मानदंड से असम्म ही थे, पूर्वों की कोड़ि में थे; और यदि केवल यार्मांशमों की बात थी, जैसा मैं विद्यास करता हूं, एवं भी वेदांती द्रुवों को ऐसा विद्याद दोगा नहीं देता। हां, यात्रवल्य पृथि में उद्देश्य के रहे, आगे मुह में लड़े, नया वेद मी कही पाए और सायं, या बना ढाला। वह सब समय ही दूसरा था। घृतराष्ट्र की यात्रा में, शूष्पियों-महर्षियों के, और भीत्य, द्वेष, दृष्टि यादि के सामने दुर्लभ योंगी की जाना से दुर्जागत जी, अपनी ग्रातुजाया दोषदी को, थाल फूँह कर खींच लायें, और उस का वपष्ट उनारने लगें; कौरव-पांडवों के बग्ग और विवाह यादि की कपानी वद्भूत है; यह सब धर्म-यासन-भूत दरानारेत 'इतिहास' में लिखा है। अर्थात् इतिहास जो 'पंचिंत्यमंडल' यों विवरकार्य समझता है, और 'महा-भारत' की पोस्ती के आगे साप्तांग दरानारेत है, साकुप नहीं।

मध्य से पदाकर आरम्भान्

जब से पहले कर भागिनी।
जब तुम रहे तो वर्ष दी होता है ति, तब ते
'प्रसाद' के नाम से वेद वाचन, तो वर्ष वाचन, दीर दी वर्ष।

ज्ञान यज्ञ श्रेष्ठ नहीं, तत्त्वत द्रव्ययज्ञ ही, अग्नि में हवन ही, अप्यज्ञ है, ब्रह्म, परमात्मा, गौण, है, अग्नि, मुहूर्य और श्रेष्ठ हैं। यदि आप का 'शास्त्र' यही कहता है तो आप के लिए अवश्य ऐसा ही होगा। हम लोग तो परमात्मा को अमन्त्र विभूतियों में से अग्नि को एक, विभूति ही मान सकते हैं। कृष्ण ने कई बेर इस आश्रम के शब्द कहे हैं, "अथान् द्रव्यमयाद् यज्ञाद् ज्ञानयज्ञ, परन्तप !" यह भी अति स्पष्ट कहा, "यज्ञाना अपयज्ञोऽस्मि, पतञ्जलि न योगसूत्र में 'जप' का वर्ण बताया है 'तज्जपस्तदर्थभावन , और गीता के अन्त में, पुनर्वार कृष्ण ने कहा कि, 'हमारेन्द्रुमहारे इस सम्बाद को जो सावधानी से पढ़ेगा, जो इस का अध्ययन करेगा वह 'ज्ञान यज्ञ से मेरा, परमात्मा का, भजन करेगा, 'ज्ञानयज्ञेन तेन अह इष्ट स्या, इति मे, मति' ! यात्रवल्क्य समृति में भी स्पष्ट कहा है,

इज्या ज्ञावार दम-अंहसा-यज्ञ-स्वाध्याय-कर्मणा

वय तु परमो धर्मो यद् योगेन आत्मदर्शन । (अ० इतो ८)

भगवान् मनु ने भी कहा है—

सर्वेषामपि चेतेषा धात्मकानं पर स्मृतं,

तद्व अप्यप सर्वविद्यानां प्राप्यते हि अमृत तत् ।

— (अ० १२ इतो ८५)

सब धर्म-कर्मों से बढ़ कर आत्म ज्ञान है, वह मुख्य है, गौण नहीं।

अति बर्मकोड की तो कृष्ण ने गीता में स्पष्ट शब्दों में निर्दा की है।

पार्मिना पुण्यिता वाच प्रवदति विविदित्वत

येद्याद् रता, पार्थ ! नाम्यदस्तीतिवादिन, इत्यादि ।

भागवत के ग्यारहवें स्वर्ग के इक्कीसवें अध्याय में गीता के इन इलोकों का परिवृहण किया है।

कामिन हृषणा लुप्या पुष्पेषु छत्पुद्दप,

अग्निमुण्डा धूमताम्ता सर्व स्तोत्रं न विरक्तित ते ।

म ते भी, भग ! ज्ञानति द्विस्तरं य इद यत

उपयशस्त्रा ह्यगुणो यथा नीहारघशुष्व ।

‘वेद वादन्त लोग, वेद-वेद-वेद, शास्त्र शास्त्र-शास्त्र, पुकारने वाले
लोग, जो सच्छेदार, फल-पत्ती-न्यैल-बूटा-दार वातें कहते हैं, कि इन यज्ञों
वे विवा कोई और साधन हैं ही नहीं, वे अविपश्चित् हैं, नासमझ हैं, ये
वातें भूलावा देने की वातें हैं, जो अग्नि पर मूल्य है, जिन की आवें धुएं
से ढक रही हैं, वे ‘मूल्य को, परमात्मा को, नहीं प्रहिचान सकते’।
उपनिषदों में भी यही वात कही है—“‘लवा एते हि अदृश यज्ञ-रूपा’”
‘मुहक’, ‘ये कर्मकाठी यज्ञ सब दृटी नीका के ऐसे हैं, इन से उत्तम
रायं चिदित नहीं’।

बुद्धि की शरण लो

सब का निश्च्योत निचोड़ यह है कि विना ‘बुद्धि’ की शरण लिये
शाम नहीं चलता। यदि ‘शास्त्र’ शब्द ही पवारा जायगा, तो फिर अन्त
बोर गो के ही ‘यज्ञ’ से सतोष क्यों? अज-मेष, महिय-मेष, गो-मेष,
अश्व-मेष, नर-मेष भी क्यों नहीं? सभी नो शास्त्र विहित, वेद-विहित
काम ऐसे मूल्य तीर्पत्यान में ही, दुर्गा पन्दिर में ‘अज-मेष’, और पाप
कामी ऐसे मूल्य तीर्पत्यान में ही, पद्मपि वेद विहित,
ही विन्याचल में ‘महिय-मेष’, आपे दिन करते ही हैं, पद्मपि वेद विहित,
यादम्बर के विना। ‘सोत्रामण्डा मुरां पितेत्’ यह भी वेद विहित है।
और यही समाप्ति क्यों? याम-मार्ग के द्यापासक अपने वामन्त्रावा को
महाम ‘शास्त्र’ यसानते हैं, उन के शास्त्र को भी शास्त्र मान कर पर
म-भार वीरेषा क्यों न की जाय? उन के शास्त्र को शास्त्र मानने को
जाप तंयार है? यदि नहीं, तो क्या नहीं? इस प्रदल का उत्तर देने का
यन जब आप करेंगे, तब आप वो विदित हो जायगा वि बुद्धि वी शरण
ऐने के हिंवा आप को कोई दूसरा उपाय नहीं।

हिन्दुओं की वाई हवार जाति, उपजाति, उपोपजाति, उपोपोप-
जातियों में से प्रत्येक का अपना ‘शास्त्र’ जालय है*, ग्रोडन के विद्यम में

* महायान १९४४ के ‘हि छर्नेत अर्क दि गोगानाप लिखे इहि-
द्यूट’ (इस्तगाहावर) के अंक में, महाराष्ट्र, बंगाल, नागपुर, बर्दाचार

विवाह के विषय में, दायभाग के विषय में अनन्त भेद है, सभी शास्त्रीय है, मनु ने आठ प्रकार के विवाह और चारह प्रकार के पुत्र कहे हैं, शास्त्र बादी सज्जन इन में से किन को शास्त्रीय भानने को तेयार है ? दाय के लिए मिताक्षरा कुछ कहती है, दत्तक-मीमांसा कुछ, जीमूतवाहन का मत कुछ है, अपराक का कुछ, दक्षिण मलावार के नावृद्धिर श्रोत्रिय ब्राह्मणों का कुछ और ही नितात भिन्न, सभी शास्त्रीय हैं। 'शास्त्रबादी' सज्जन किन का अनुकरण करते हैं ?

शास्त्रबादी राज्यन ने लिखा कि 'दिल्ली कानपुर के यजो में लालो भाई वहे कट कर सम्मिलित हुए, क्या सभी मूर्ख हो सकते हैं ?' बुद्धिवादी सज्जन ने उत्तर दिया, 'तो किर ऐसा भी आप क्यों न कहें कि करोड़ो आदमी पराव पीते हैं, वे क्या मूर्ख हैं ? किसी काम को लालो करोड़ो आदमी करते हैं, महज इस से वह धर्म नहीं बन जाता ।' शास्त्रबादी ने प्रत्युत्तर दिया, 'मद्य पीना भी शास्त्र-सम्मत है क्या ?' यदि आप ने कही देखा हो तो लिखिए । आप के इस दृष्टात से मने यही लिया कि आप की सम्मति में लालो अज्ञों की सम्मति का मूल्य नहीं है, तत्वज्ञ घोड़े भी हो फिर भी उन की सम्मति का मूल्य है, यदि ऐसा हो ही है तो सर्वथा मान्य है, अन्यथा यज्ञ के उद्वाहरण में मद का दृष्टात जो परिहासास्पद है ।'

'योदे भी तत्त्वज्ञों की सम्मति मान्य है, लालो अज्ञों की सम्मति

आदि में फैली हुई 'साली' और 'पद्मसाली' और उन को अवांतर पर-स्पर अविवाह्य उपजातियों की घर्चा की है, और 'साली-माहात्म्य-पुराण' और 'मूलरत्नम् वी साली माहात्म्य पुराण' की भी, जिन को भानुदास ने १२१३ ई० के भास पास रचा, तथा गागाभट्ट रचित 'कायस्य धर्म प्रवीर' भी भी । योदे में, यात यह है कि हिन्दू शास्त्र, पुराण, स्मृति, जाति, जन्म आदि सब नितात रोगप्रस्त, सदर्थ, रहित, दुरर्य-न्वन्त-हो गए हैं । इन सब का भास्तव्य-आमतंक पुनः संस्करण, कायस्य, हुए जिना, इन द्वा जीते रहता असम्भव हो गया है ।

नहीं—यह वहना हो 'बुद्धिवाद' को स्वीकार करना है; "क्योंकि तत्त्व-
हृदय तो बुद्धि ही से साध्य है, विवेक का, सत्य-असत्य के विवेचन का,
फल है, जो विवेचन बुद्धि का कार्य है। मनु की जाता हो इही शब्दों
में है।

एकोऽपि वेदविद् धर्मं यं व्यवस्थेऽ द्विजोत्तमः,

स विजेयः परो धर्मो, न जन्मान्तो उदितो अयुतः।

(अ० १२ इलो० ११३)

एक मी सब्द्या तपो-विद्या-युक्त विद्वान् वेद-वेदान्त का मर्म जानने
माला, जो निर्णय चर दे, उस का धर्म मानना चाहिए; दस हजार भी
न्मृत, जन्मान्त, जो कहें 'वह नहीं'।

किन्तु जब यास्त्रवादी ऐसा माने, तब 'लाखो भाई यज्ञ में सम्मिलित
हूए, क्या सब मूर्ख हों' ऐसा उन का वहना-भूषण बेकार हो जाता है।
निरुत्तीति में कहा है।

द्वाषेव, पुरुषव्याध, परप्रत्ययकारिणी !

स्त्रियः कामितकामिन्यः, मूर्ता: पूजितपूजकाः;

गतामृतिको लोको न लोकः पारमार्थिकः ।

यदि एक स्त्री ने किसी पुरुष की सराहना, कामना की, तो और
वहाँ सी स्त्रियाँ उस की ओर दौड़ी, (जैसे कृष्ण की ओर गोपिया),
यदि एक पुरुष ने किसी की पूजा प्रशसा की, कि फलाने वडे सद्भूत
हैं, तो जुड़ के जुड़ उस की पूजा करने के लिए टूट पड़े; इस प्रकार के
जीव 'पर-प्रत्यय-कारी', दूसरे की अकल से चलने वाले होते हैं, अपनी
अकल नहीं रखते।

वहूत वर्ष हुए काशी के बड़े प्रतिष्ठित, सच्चे बहुत विरोध विद्वान्,
स्वामी मनोपानन्द से, पहिले पहिले यह लोक युना,

धर्म भिद्यात्, पट्ट छिद्याद्, उत्तेत्रिपतेऽ अवि,

येन केन प्रकारेण विद्यर्थि प्राप्युपात् न रु ।

घड़ा फोड़, कपड़ा फारै, ऊपर-नीचे उछलै-करै, और प्रकार म चन
परे तो इसी प्रकार से व्याप्ति थी लोक में हो; इस के साप टीका रूप से

इतना और उन्होंने कहा कि जो 'सन्त' 'साधु' लोग 'सिद्ध' बनता चाहते हैं, वे पहिले 'साधकों' को एकत्र करते हैं, जो उन की 'योग सिद्धियों की' 'महात्मता' की, महिमा चारों ओर गाते फिरते हैं, तब, "मूर्खों पूजित पूजका" के न्याय से, भीड़ उन के चारों ओर छोटा भोटा उपहार, मैट पुजा, ले कर दोड़ने लगती है। उक्त इलोक, 'इलोक' होने के नाते, स्यात् 'शास्त्र' ही होगा ! मैंने स्वामी जी से पूछा नहीं, पर उस के बाद, कई पहिलों से, विशेष कर पद्मनाभ शास्त्री जी नैयादिक के मूल से, जो 'स्पष्टवक्ता' प्रसिद्ध थे, वह इलोक अवसर सुना। आज काल 'सिद्ध साधकता', 'प्रोपेंगेंडा', का परिष्कार और विस्तार, पश्चिम की नकल तरके, मारत में भी, नवे-नये तरीकों से, बहुत हो रहा है, 'धर्म' 'मजहब' के क्षेत्र में भी, राजनीति 'पालिटिक्स' के क्षेत्र में भी, रोजगार अर्थ वार्ता 'ईकोनोमिक्स' के क्षेत्र में भी ।

अर्थस्य पुरुषो दासो, नार्यो दासस्तु कस्यचित् । (म० भा०)

धूम फिर कर सभी आदमी 'अर्थ' के गूलाम हैं, 'अर्थ' किसी का गूलाम नहीं । सब लोग अपना अपना मतल्ब साधने के लिए, सूठी सच्ची 'प्रोपेंगेंडा' की, विजापन—'एट्वार्टज्मैट' की, इतनी धूम मचा रहे हैं कि माधारण जनता बिलकुल विक्षिप्त हो रही है, सत्य और मिथ्या का विवेक करना नितात कठिन हो गया है । इस अभावे मारतवर्ष में, 'पर प्रत्यय-कारिता' को, स्वार्थी होनियार लोगों ने, इतनी बड़ाई है—'पोर्ट में लिखा है, इस को नहीं धानते तो नरक में जाओगे, और माती तो स्वर्ग पाओगे—एसा कह कह कर, कि हिन्दुओं की प्रकृति का वार्षक शब्द 'मही वस्त्रन्' प्रसिद्ध हो गया है । प्रहण तो, महावार्णी तो, दृष्ट वर्णी तो, कुम्भ तो, अर्ध-कुम्भी तो, सोमवती लंगवस्त्रा तो, एकादशी तो, फलानी पष्ठी तो, दिवानी अष्टमी तो, यह पवं तो, वह पवं तो, तिर्य, वही-न-वही, अर्थधिकार अनपढ़ आदिभियों की भीड़ लड़ी पड़ती है, गद्दी और बीमारी बड़ती है । यह पूजित पूजनों का प्रत्यय दैनिक उदाहरण है । भारी आदि गमी तीर्थस्थानों की भारी दुर्दशा, ऐसे ही बारणों से हो रही है ।

बलराम जी घड़े-के घडे दराय पी जात थे, कृष्ण भारत-के घडे दराय में 'क्षीर', दराव से मस्त, सत्यभामा और द्रौपदी की गोद में पैरो को रख कर लेटे हुए, जनानस्ताने में देखा । कौरव, पाण्डव, यादव परानो नी हिन्दो के दराव पीते का वर्णन महाभारत में है । बहुत प्रसिद्ध, यद्यपि दहूत अश्लील भी, 'माय' काव्य में भी देखिए । यादव-वंश तो अतिमात्र दराव पीकर आपस में ही कट मरा । यदि पास्त्रवादी सम्मान में पूछा जाय कि यदा ये सब ही मर्ख थे, तो प्राय उन को मह बहने के लिए दिवाय होना पड़ा कि, इस विषय में, मर्ख ही नहीं, महामूर्ख है ।

में की है । अधिक वित्तार से दिखाई जाती, तो अधिक लोक शिक्षा होती ।

इस वर्ष-श्रद्धा के अत्यन्त बढ़ाने का ही यह फल है कि हिन्दू-दास की दासत्व बुद्धि प्रतिदिन अविकाशिक बढ़ती जाती है, कब्रों, दरगाहों, का हाल लिखा, जो कुछ भी जिस किसी ने बता दिया उसी पर विश्वास कर लिया, 'सोने का सिवका, वा गहना, और करसी नोट डूना कर देंगे, लोहे तादे को एक रसी भस्म से सोना बना देंगे, अपना माल थोड़ी देर के लिए हमारे सूपुर्द कर दो — तो सूपुर्द कर देते हैं, और ठग जाने पर पीछे झीकते हैं और पुलिस के पास निष्फल दौड़ते हैं, लाट साहब से रेकर चौकीदार के आगे झुक-झुक कर सलाम करते हैं, यहा तक कि स्वराज्य खो दिया, और उन के बापस लाने के एकमात्र उपाय, 'कर्मणा चर्ण, पयसा आथम' की सच्ची व्यवस्था को नहीं सीखते सिखाते हैं । वासी की पचकोशी यात्रा में मैं ने अपनी आखो देखा हूँ 'कि अपने को 'ब्राह्मण' बताते हुए एक आदमी के कहने से, देहातिधो के एक झुड़ने, मील के एक पत्थर (माइल् स्टोन) को 'महादेव जी' मान वर, उस पर पूल पत्ते, पानी, और पेंथे चढ़ाये, और उन पंसों को ले कर 'ब्राह्मण देवता' चल दिये । 'मदिर बनवा दो' 'मदिर बनवा दो और 'पुजारी नियमन कर दा', यहीं जिसा श्रदान्तुआ को दी जाती है । वासी मे 'मदिर' के ऊपर 'मदिर लद गये हैं, हर गली में दो-चार छोटे-मोटे मौजूद हैं, बहुतेरे नय बनों में न कोई दर्शनार्थी जाता है, न पुजारी जी बैठते हैं, मैंने यह भी अपनी आखो देसा है, एक नये ही बन, और बच्छे बड़े गुन्दर भी, मदिर में, कुत्ते न मूँह से चिप चिप जी का अभियेक विया, पुजारी जी का पका नहीं पा, यदा हुआ हुआ, 'हिन्दू पर्म' ऐसा अपं रहिन, दुर्य-पूरित, हो रहा है ।

बुद्धिमादी सम्बन्ध ने बहुत ठीक किया है कि, "आद्य सोग जब हर स्वर्णव विचार के रहे, तर्ह वे बहुत पर खड़े, तब तब आद्य जानि जीवित रही", अर्थात् मूँह गिराना रिश्वर रहते हुए, बिलोप मापार, बर्म, रर्म, विषि नियम समय-समय पर अवश्य के अनुमार बदलते रहे । जानिर पर भी विचारिए कि मनुक्षति मूँह स्मृति तो यी ही, हिर गाताई और

क्या बनी ? इतिहास कि मनु के मूल हिंदूतों को अटल रखते हुए, पोटा-
कृत हेरफेर गोप वातो में समय-समय पर होता रहा है ? “जब से हम अध-
विश्वासी बने” (और धर्माधिकारियों द्वारा बनाये गये) “तब से शास्त्रों की
प्रगति हड़ गई; अब उन प्रगतिशील शूष्पियों की, हम ऐसी अकर्मण्य
भूत्तान है कि हमारे पास शास्त्र की दुहाई देने के सिवा और कुछ भी न
रहा; विवेक को कोई स्पान देना ही नहीं चाहते……”।” बुद्ध-स्वातंत्र्य
एवं, उनके पीछे शासन-स्वातंत्र्य भी, स्वराज्य भी, अवश्यमेव गया ।

बुद्धिवादी सम्मान ने लिखा कि, “यह में पशुओं की बलि का
विरोध बहु भगवान् ने किया, तब झूर्में के नाम पर उन का काली विरोध
हुआ, एवं अन्त में विवेक की जीत हुई । शास्त्रों में संकटों वचन ऐसे
मिलेंगे जो त्याज्य हैं, जिन्हे आप भी स्वीकार नहीं करेंगे ।” ‘शास्त्र-नादी’
सम्मान ने उत्तर दिया कि “इतिहास बताता है कि भगवान् उकराचार्य
ने बजतीर्ण होकर बोढ़ धर्म को परास्त कर, वैदिक धर्म का ऐसा प्रति-
ध्यापन किया कि भारत में बोढ़ रह न सके ।” हा, बोढ़ तो रह न सके,
पर मुसलमान और ईसाई आ धर्मके और बस गये, और भगवान् शक-
पर मुसलमान ही धर्म के विरस्तार करके ऐसे फूले-फाले कि आज
राजायं के नवोन अवतार का विरस्तार करने ऐसे फूले-फाले कि आज
भारत की आवादी में ६५ फी सदी ‘हिन्दू’ नाम-धारी रह गये हैं, २५ फी
उनी मुसलमान ही गये हैं भी । १० फी सदी ईसाई आदि हैं । कुमारिल
आदि के रहते रहने पर भी, वैदिक पशु-पश्च भारत से उठ ही गया, और
प्रतिशिन लाहो हिन्दू वीर्य-स्थानों में स्थान करने से पहिले जो सर्वत्प
पश्चाये जाने हैं, उन में “बोद्धावतारे कलि-प्रथम-चरणे” पढ़ते ही हैं,
तथा बोढ़ धर्म के मूल उद्यम-स्थान, पारी के ‘सार (इग) नाम’ नामक
भाग में, पुनः वह धर्म नई जड़ पकड़ने का यत्न कर रहा है, और भारती
भाग में, पुनः वह धर्म नई जड़ पकड़ने का निर्माण कर चुका है । यदि यह के
बुद्ध-गणितों और मिक्कु-गृहों का निर्माण कर चुका है । तो वे पुनः
‘हिन्दू’ लोग बुद्ध-शासन का सच्चे हूदय से पालन करेंगे, तो वे पुनः
भारत के विहृत ‘हिन्दू’ धर्म ही का राजीवन और जीर्णोदार कर
एंगेंग, जैसा ही और जो ही बुद्देव ने किया; उग्होंने बोई नाम धर्म
नहीं चलाया । वहाँ वह भी स्मरण रखना चाहिए कि, मुस्यतः, बोढ़ धर्म

अपने भिक्षुओं के दुराचारी और ग़ाप हो जाने से परास्त हुआ, तथा यह कि शक्ति के शास्त्र से उतना परास्त नहीं हुआ जितना मुष्ठन्वा के मात्र से । शास्त्र के विषय में तो शक्ति के अनुयायी 'प्रच्छन्न बोढ़' ही कहलाये । बोढ़ (वा जंत) पठित अमरसिंह के रचे 'अमरकोप' को सभी शास्त्र पठित, वारस्थ में ही, कम-वैश रटते हैं, उसके आदि में ही, पहिले बुद्ध के नाम गिनाये हैं, पीछे इहां आदि देवताओं के नाम, और बुद्ध के नामों में 'अद्यवादी' भी लिखा है, जो ही अद्वैत देवान्त ने सार ही सूचना करता है । मतलब यह है कि शक्ति आदि बुद्ध को गाली भी किये जाते हैं, और उन्हीं को नकल भी करते जाते हैं । 'माया वाद असत् शास्त्र, प्रच्छन्न बोढ़मेव च ।' इत्यादि परस्पर एक-दूसरे के 'शास्त्रों' को 'असत् शास्त्र' कहते रहे, इस से भी विद्यत होता है कि 'अपनी-अपनी दही को मीठी कहते हुए भी 'सत् शास्त्र और 'असत् शास्त्र' में विवेक करना चाहते थे । केवल 'शास्त्र' शब्द पर मुग्ध हो जाना ठीक नहीं । रही परास्त करने की बात, सो 'भगवान्' शब्दराचार्य के मत को 'भगवान्' रामानुजाचार्यों वे मवीनतर अवतार न परास्त किया, और उनके मत को 'भगवान्' मध्वाचार्य, और कमल सर्वे 'भगवान्' निम्बाकुचिचार्य, रामानन्दाचार्य, ब्रौदीराचार्य, चंदन्याचार्य, चत्तमाचार्य, नानकाचार्य, दयानन्दाचार्य, देवेन्द्रनाथाचार्य, वेश्यचत्रसेना चार्य, इत्यादि ने । आज की दशा यह है कि इन सभी 'भगवानों' के परमप्रदालु अनुयायी, 'थी प्रभुवर १ लक्ष्मीटि-८, अथवा, थी अनन्त ८ थी, थी महा भगवान् अयेज यहादुर' वे आगे सुक सुक बढ़ नमस्पार चमत्कार बढ़ रहे हैं । शक्ति और उन से गिर्या अनुयायिया वी हृतिर्या गदोंसित्या, और प्रतिवादिया से विवादा में परस्पर गुत्सनामा और भर्त्त-नामा का हाल, मायव लितित 'शब्द-दिवित्रय' में देखिए, तथा, भगवन् राजा की उत्तियों से गाय 'भगवान्' शब्द के भोगविद्याम का यन्त्र भी पढ़िए ।^१ रामानुज के अनुयायिया वी एवं प्रतिटि गदोंसित्या यह है, जो

^१ उदाहरणार्थ, शोतियों में से दो-तीन दसों भी ऐसे लिखे जाते हैं—

गकर दिविक्रम म लिखी गर्वावितयो की अपेक्षा बहुत हसकी है।
 गाया तामामताना। गलति, गमनिका कावितो व्यापि लीना,
 शीणा कागादवाणी, हृहिण-हर-गिर सौरभ नारभते,
 शामा छोमारिलोक्तिरु, जगति गुहमत गोरवाद् द्वूरवान्त,
 वा इका शकाराईरु, भजति यतिपत्तौ भद्रवेदीं व्रिवेदीं।
 तथागत बुद्ध के अनुपायियो की गाया गीत डाल गई, कपिल की
 (साख्यवाली) पगड़ी मिट गई, कणाद (वैद्यपिक) की बाणी कीण

यत्रज्ञरम्भमजकाहलाकलकलंद् लोकायतो विद्रुत्,
 काणा वाणभुजस्तु रैन्यरजसा, सात्यैर्युताऽस्तस्ययो,
 पुष्पा तेषु पलायितेषु, सहसा योग्या सहेवद्रवन्,
 को वा वादिमट् पट्टुरनुवि भवेद वस्तु पुरस्तान मूने ।
 बुद्धो पुद्ध सम्भूतः किल पुन त्यित्वा सणाद् विद्रुत्,
 कोले द्राक् कणमृद् ध्यलीयत, तमस्तोमभवतो गीतम्,
 नमोऽस्त्री कपिलोप्रसायत तत पातजलाद्वार्जिल
 चक्षुं तस्य पतीशितुश्चनुरता केनोपनीयेत ता ।
 हरतमाह गृहीता कतिचन समरे वैदिका पादिष्योपा
 काणादादा परे तु प्रसर्म अभिहता हन्त लोकमतादा
 याद् बदीहृतास्ते मुचिर अय पुन स्व-स्व राज्ये निष्प्रक्ता
 सेवन्तेर्त विचित्रा प्रतिपरजिपते धूरता वा दया वा ।
 स्वदानुसारिणा राता, जैना धर्मदिव्योहता,
 ध्यायाद आतो सुपन्ना, ध्याय धृति विदिया,
 आसेतोरु आहिमादेव बोहान आवद्यवालरु,
 पोनहृति सहतत्य—मूल्यत इति अन्वरान् गृष्म
 (सापवहृत शकर दिग्दिव्ये) ।

गुपन्ना राता वै सेना दाँकराचाय के साप जलती थी, उसके माझे
 बाजे के गजन से ही लोकायत भत वाले भागे, सेना की घूल से ही
 शालार लोग (शाल के अनुपायी) काने हो गए, साल्य (गृष्म)

हो गई, हृषिण (ब्रह्मा के अवतार माने जाते मठन मिथ) की ओर ही (पाशुपत दर्शन) की बाती में अब सुगम्य नहीं रह गया उनको कोई पूछता सुनता नहीं, कुमारिल की बात क्षाम-न्धीकी हो गई, गुह (प्रभाकर) का मत गोक्षइल होने से दूर फेंक दिया, रह गये शकर, तो यतियों के पति श्रीरामानुजाचार्य के, त्रिवेदी की बेदी पर विराजते रहते शकर दिकों की बया शका है ।

ऐसे गवर्ण, परस्पर कलहो, परस्पर परास्त करने की दुर्बासिनाजों ने, सारे भारत को परास्त कर डाला है। इस प्रया से भारत देश, भारत धर्म, भारत समाज का कल्याण नहीं। अम्ब-धी के यज्ञ छोड़िए पशु-यज्ञ छुड़वाइए, मद्य-भास छुड़वाइए, मनु विहित दीनदिन पच महायज्ञों का

की बुद्धि छोड़ दी और योग वाले भी उन के साथ ही भागे । कौन ऐसा चावी का बच्चा या जो इह (शकर) मूलि के आगे छहरता । बोढ़ भी एक जग के लिए (याग) युद्ध में बढ़ा रह कर भागा, जो बाबी अपने को बैंकिक जग के अनुचर बताते थे, वे तो हाथों से ही मार्णी उठा बच्ची, दास, बनाकर, कारबास में बन्द कर दिये जाते थे, पांछे कनी, हाथ पैर जोड़ने पर, लमा करके अपने अपने राज को बापस कर दिये जाते थे और (मुष्पन्वा और शकर की) सेवा करते रहते थे । यतियों ने धरणीधर शकर की शुरूता भी और दृष्टा भी बोनो विविध थी । स्वन्वानुप सम्भाद ने जैता किया था, उसी का अनुसरण करते हुए मुष्पन्वा राजा ने भी, (शकर की इच्छा से), अपने भूत्यों को यह आज्ञा दी कि रामेश्वर के सेतु से हिमालय पर्यन्त, धोदों को मार डालो, उनके धूदों बच्चों तक को न लोहो, और जो उन्होंने मारने से हिंचके उत्तरों भी मार डालो । यह हुआ शास्त्राचार्य के स्थान में शास्त्राचार्य । यदि प्रतिकारियों ने बोई रामनीतिक या सामाजिक व्यावहारिक अपराप या पाप किया हो, तो बैठ देना उचित था पर माथव में ऐसा तो रहो हिंदा महो । यत्तमेव ही ने लिए मारना और मार डालना सिद्धा है ।

प्रधार कीजिए, कृष्ण के शानदार को पैलाइए। जनता की बुद्धि, विवेक, स्वयंप्रकाश ने प्रश्नानन्दविश्वाल से उत्तरायल कीजिए, 'कर्मणा-वर्णं, वयसा भ्रातृम्' को व्यवस्था से, मनु के सिद्धात और आदेश के अनुसार, सच्चे वर्ण-प्रमणं को समन्वय मानव जगत् में फैलाइए, तभी विश्व शांति भी होगी, और सब मनुष्या को पर्याप्त मात्रा में अप्त धी-दूध खाने पर्ने को मिलेगा।

प्रियेया । इस निवन्य का लिखना समाप्त हो चुका था कि एक 'बुद्धिवादी' सज्जन का पत्र भेरे पाया गया, उसके साथ एक 'शास्त्रवादी' सज्जन के पत्र को प्रतिलिपि भी थी, तथा बुद्धिवादी ने जो उत्तर उन को दिया था उस की भी । शास्त्रवादी सज्जन न लिखा है—“ एक प्रश्न आप भगवान् दास जी से और भी बार सकत हो, हाल में यह एक खालिपक थी और द्वारेश्वर में हुआ है, अखड़ खालिपक बहनिय अखड़ बृत्यधारा द्वारा भगवान् द्वारेश्वर का पूजन हुआ है, दो-दो घटे की पारी से लेकिन २४० आःहणों न देवधोष के साथ इस कार्य को किया है, शुद्ध मोहुष वडे परिव्रक से प्राप्त हुआ है । आप के तक के अनुसार, जब चच्चों को भी दुर्घट मिलता ही नहीं है, तब इस उरह दुर्घट बहाया जाना क्या धर्म है ? और किर मह पूजन, निरुप, तिविकार, अव्यय, अदृश्य, अशास्य, अचिन्त्य, अव्यपदेश जहाँ का हुआ, अपवा निष्ठतृप्त, आप्त-आनन्दमय भगवान् का हुआ ? प्रत्येक देखते में तो पापाण खड़ पर काम आनन्दमय भगवान् का हुआ ? प्रत्येक देखते में तो पापाण खड़ पर दुर्घट गिर रहा था, और खलालिपक भी साथ-साथ था, याकीरण भी जलाद धर्मण करते थे, अत जल के साथ बह कर नाली म जाता था, जिसो के हाथ भी नहीं लगता था, यह पृथ्वी हुआ क्या ?”

जिसी के हाथ भी नहीं लगता था, यह पुर्ण हुआ था। इस का उत्तर बुद्धिवादी सम्बन्ध ने, शास्त्रवादी जी को, पहले लिया कि, 'मेरे पिंडार में तो दूध को बहा देना अवश्य ही अधिवक है, इस पै मुझ पुछ सह नहीं, दूध के अधिकारी पहिले बच्च हैं, और मगान् तो भावना से तूप्त होते हैं, उन को दूध की आवश्यकता ही क्या है? आप का पत्र, मगान् दास जी को अवश्य भेज दूंगा।' मेरे नामों-हेतु से प्रश्न किया गया है, इस लिए, इस स्थान पर,

उस का उत्तर भी रख देना उचित जान पड़ता है ।

बृद्धिवादी सञ्जन के उत्तर से मैं अद्वारणा सहमत हूँ । केवल वेद-धोष होने से, अथवा शाय, मूदग, घटा के निहादि, पणव, आतक, गोमुख के निनाद, तूर्प, पटह, दुरुभि के ध्वान और तुमुल शब्द से, (जिस के साथ 'बीसियो 'जगद्गुरुओं की', परस्पर 'दिविब्रज्य' की वाकाक्षा से, 'सत्त्वारिया' निकला करती है), कोई अनुचित, अपार्य, व्यर्थ अवद अर्थमें कार्य, 'धर्म' नहीं हो जाता । हनुमान् ने लका में ब्रह्माराजसों को वेदधोष करते सुना, ऐसा वात्सीकि जी ने ठीक ही लिखा होगा, तो क्या इस वेदधोष के हेतु से, राजसों के सब कार्य 'धर्म' होगये ? मेघनाद के, ऐसे ही वेदधोषपृथक्त, यज्ञ का, लडमण न तो ध्वस ही कर डाला, तथा साधात् सदाशिव जो ने स्वयं दशप्रजापति के यज्ञ का विनाश करा दिया । इन्द्रदेव न, यदि पुराणों में लिखा ठीक है तो, बहुतेरे यज्ञों में विनाश किया है । शकाराचार्य ने मठन मिथ के 'प्रथा' में विज्ञ किया । इत्यादि । शास्त्रवादी सञ्जन ने जिस प्रकार से, 'वहे परिक्षम से एकत्र किये मध्ये शुद्ध दूष को, पानी में मिला कर', नाली से बहाने का बर्णन कर के प्रश्न किया है, कि 'वया यह धर्म है ?', उस से तो पाठकको यह सदेह हो जाता है कि ये सञ्जन 'दुष्य से नाली-अभियुक्त' का स्वयं ही खड़न कर रह है । अव्यपदेश ब्रह्म और आनन्दमय भगवदेन् में क्या भेद है, और अभियुक्तपूजन किस का हूँआ, इस अपने प्रश्न का उत्तर ये स्वयं ही दे सकते हैं, कि उन्होंने विस का पूजन किया । प्रत्यक्षवर्णी, साधारण मनुष्य की दृष्टि से, जो उत्तर देता है, वह भी उन्होंने स्वयं लिख दिया है, कि 'पापाण लह' का । तथा वे 'कद' दव, 'शास्त्रा ही' ने जनुसार, न 'अव्यपदेश ब्रह्म' है, न 'आनन्दमय भगवान्', वहिं 'अहकार और 'कोष' के मूर्त देव हैं, और उन दो ग्यारह मूर्तियां हैं अर्थात् दस इन्द्रिया, और मुख्य इन्द्रिय 'पापारहवां मन । "नमस्ते इह । मन्यवे (प्रोपाय) ..." मा [हसी पुराप जपत्] " "या ते, रष्ट्र !, दिवा तन् तथा न " अभिभावक्षोहि" "मा जी भगवान्ता जत मा नो अभक्ष ' बधी-

“‘प्रिया मा तस्तमबो, रुद्र !, रीतिः’” “मा मो वीरान्, रुद्र !, भासितो
(प्रप च भासितो) बधीः, मा नो गोप्य, मा नोऽव्येषु रीतिः”—इत्यादि
पञ्चवेद के रुद्राध्याय ने, जो ‘रुद्रदेव’ के विविध प्रकार के व्रोध के दामन
के लिए सुति और प्रार्थना भी है, वह तो प्रत्येक समक्षदार मनुष्य को
कर्त्ता चाहिए; पर, पानी और दूध मिला कर पनाली में बहाने से रुद्र-
देव नहीं रुद्र होगे; ऐसी रित्वत, उत्कोच, उनको प्रिय नहीं; अपितु
इससे थोर त्रुट्ट होगे, जोर ही रहे ही हैं। कपरी लादम्बर, होग, कर्मकाड
के आटोप से, न अव्यपदेश्य बहा, न आनन्दमय भगवान्, न नोवमय रुद्र,
प्रसन्न होते हैं। मराठी भाषा में कहावत है ‘देव भावाचा भूता’; अब
और धी और दूध-नहीं का नहीं। सर्ववेदमय मनु की आज्ञा है,

विधिन्यज्ञान् जपयत्तो विशिष्ट्यो दशभिर्गुणः,
उपाद्युः स्पाद्य छतगुणः, शाहस्रो मानसः स्मृतः;
ये पाकयज्ञादवत्प्रारो विधियज्ञसमन्विताः,
सर्वे ते जपयज्ञस्य कला नार्हन्ति षोडशीम्,
जप्यननेत्र तु सासिष्येद् ब्राह्मणो, नात्र संशयः,
कुपर्द्य गन्यन् न वा कुर्यान्; मनो ब्राह्मणः उच्यते ।
(२, ८५-८७)

कर्मकाडी—यज्ञो से जपयज्ञ दशगुणा अच्छा है; उस में भी, केवल
बोल हिला कर, इतना धीरे कि पास बैठा हुआ भी न सुने, ऐसा
'उपाद्यु' जप सौभग्य अच्छा है, और सर्ववा मौन 'मानस' जप, हजार
गुण। गीता और योगसूत्र का मठ, इस विषय में, पहिले लिखा जा
पूका है। मनलब यह कि चिल्ला कर कहने से शब्द का, कोलाहल का,
बज प्रबल, और 'भाव' का अदा (जो ही मुख्य है) तुरंत, ही जाता है;
इस लिए 'त्रुट्ट ब्राह्मण', 'मानस' जप से ही सत्तिद ही सकता है और
होता है, उस का मानस बल, आत्मबल, शक्त्य-शक्ति, स-य-सरल्पता,
बदती है, कर्मकाडों के कमों का उसे प्रयोजन नहीं।

इत्याम-पर्यं बलाने वाले मुहम्मद के पास बेठ कर, एक नये मुस्लिम
लमाज ने बहुत जोर-जोर से चिल्ला-चिल्ला कर नमाज पढ़ना शुरू

किया; मूहम्मद ने उस से कहा, 'ऐ विरादर !, अल्ला बहिरा नहीं है, धीरे पढ़ो, बल्कि मन ही मे पढ़ो, वह सब के मन को पहिचानता है ।' इसाई लोक मे, समटि दृष्टि से, बन्य साम्प्रदायिक लोकों की अपेक्षा, बहुत अधिक समृद्धि है, किन्तु है; पर उस समुदाय मे ऐसा होम-हवनादि कुछ नहीं है; जिसी पहिले समय मे, भारत मे, यदि उत्तम चुंदि से और सच्ची विधि से किये जाते रहे हो, तो स्यात् इस से विशेष-विशेष व्यक्तियों या समुदायों को कुछ लाभ होता रहा हो; पर जब तों ये निरे दोग ढकोसले होकरिया पुराण रह गये; बल्कि दुर्विधि से, दुश्चरित्र 'सृतिज्ञों' के हाथ से, और आपत्ति बुलाते हैं । मेरा निमी अनुभव है; मेरी दिसेवारी मे एक सज्जन की पत्नी ने, किसी विशेष मनोरथ की प्राप्ति के लिए, बहुत 'विधि'-पूर्वक, जाने माने कर्मकाहियों द्वारा, 'दद्याम' अपने घर मे कराया; समाप्ति के पाच सात दिन बाद ही, मनोरथ तो मिला नहीं, मारी फोड़ा हो गया, जिस के लिए नरनर बगंरा की नीवत आई । प्रधान कर्मकाड़ी से पूछा गया कि ऐसा उल्टा फल क्यों हुआ, तो उन्होंने यही कहा कि उनके माथ के नई 'श्रुविर्' चर्चारित्र नहीं थे । १ यदि वहो कि इसाई-लोक मे प्रत्यक्ष बलह और पाप बहुत है, तो भारत मे उस से बहुत अधिक है, जिस का प्रत्यक्ष प्रमाण यह है, कि नरत पादचार्यों की जूतियों के नीचे पड़ा हुआ है ।

सास्त्रवादी सज्जन ने लिखा है कि नाली मे बहाया द्रुष "हिमी वे हाथ मे भी नहीं लगाया था"; मह तो द्रुष बहाने की निम्ना ही समझी

१. यत कर्त्तव्य (नवम्यर) मास मे, काशी मे, गगातट नगरवा, पर जो शत 'कुंटी यत' हुआ, उसके आरम्भ मे, दक्षिण से, महाराष्ट्र देश से एक अच्छे पवित्र, जो बहुत निर्दग्ध से धूलाये गये थे और अपने रहने के स्थान से यहास्थान की नीरा पर पहुचाये जा रहे थे, नीरा के दूरने से दूषकर मर ही गये । एक यत वे अत मे एक सारवादी सज्जन की स्त्री, यहास्थान से अपने वासस्थान को नीरा पर जा रही थी, इसी तरह, नीरा दूषने से दूषकर मर गई ।

बाया कहिए हिन्दू-राज की गुह्यि को ।
और देखिए, स्वयं विश्वनाथ जी से अधिकृत कासी नगरी बनायी थी एक देर तो स्वयं कृष्ण ने जलाया, पौड़िक राजा ने उन पे बेश-भूषा की नकल की थी, इस हेतु से, राजा ही को दड़ देना था, बेश-भूषा की नकल की थी, इस हेतु से, राजा ही को दड़ देना था, बेश-भूषा की नकल की थी, इस हेतु से, राजा ही को दड़ देना था, यारी नगरी को जलाया, बेकम्भूर लादिमियो, हित्रियो, बन्धो वा नाया किया; अवतार ही थे; कुछ सुमझा ही होगा । फिर मुसलमान किया; अवतार ही थे; जलाया, बीठा, जलाया, तब भी, न विश्वनाथिकारक आश्रामको ने लूटा, पीठा, जलाया, तब भी, न विश्वनाथिकारक आश्रामको ने बचाया, न स्वयं हरदेव, विश्वनाथ जी ने, राजा ही; प्रयुत, पालिको ने बचाया, न स्वयं हरदेव, विश्वनाथ जी ने, राजा ही; प्रयुत, पालिको ने क्या बत गई है, कि स्वयं विश्वनाथ जी एक कूप में कद पड़े

और छिप गये, और पीछे, आक्रमणकारियों के चले जाने पर, कूप के पाठ वादिविश्वेन्द्र के नाम से मदिर बनाया गया, और कूप-पतित लिंग-पिंड तिक्काल बर उस में स्थापित किया गया । हे भाई ! किसी समय ऐसे आध्यात्मिकों से कुछ गुण स्पात् उत्पन्न होता हो, जो बहुत सुशिष्य ही है, पर अब तो ऐसी बातों से भारतसमाज की वृद्धि की, अतः घर्म और समाज की, बधोगति, दिन-दिन, हीब्र हो रही है, और होगी ।

मगर, ईर्ष्या, सच्ची की बुद्धि को देखिए । लम्पर महाभारत का धारण लिख आये हैं,

रित्रप कामितकामिन्यः, मूर्खा॒ पूजितपूजका॑;

जहा 'साधक' लोगों ने 'सन्त महन्त साधु तिद्धि' पुष्टि का यज्ञ फैलाया, उहा, तथा तमाता देखने के लिए, आदिमिया के झुड़ उमड़ने लगते हैं, और स्त्रिया पहिले—'मैं उहिले इन के पैर दूँज, मैं सब से बड़िया पूज्माला इनके गले में ढालूँ, मैं सब से उत्तम भोजन इन को बिलाऊँ, मैं सब प्रकार की 'सिवा' कह, पर का माल-मता सब इन के लम्पर बढ़ा दूँ, धनवान् लोग भी होण-हवन-यज्ञ अभियेक कराने के लिए, एक से एक बढ़ के, 'उत्तरा-चढ़ी' भी बुद्धि से, रूपया दैने लगते हैं, समझते हैं कि इसी प्रकार से हमारी चमिष्टना का नाम-यज्ञ दुनिया में फैलेगा, और रोकगार में भी स्पात् कुछ फायदा ही हो जाए । और कुछ व्यवहार-न्तुर आपारी लोग, ऐसे अवसरों पर, गराब रामगी अच्छी के दाय दे कर, अपना लाभ ताकाल भी साध लेते हैं । तथा स्वयं 'मनुभृत्ना' में ईर्ष्या और 'नुवृत्त' 'मत्तो' की बुद्धि-बोड़, तुक हो जानी है, जैसे राजनीति और अर्थनीति के थोड़ों में, राष्ट्रगांधीरों और धन-हृवेरा में, हि नेरा राष्ट्र सब कि गधिह विग्रह और नक्षिमान् हो, मेरी समर्पित बट्टीय हो, उनको यह स्वर्ण नहीं हानी कि राष्ट्र-राष्ट्र में श्रीनि हो, मेह हो, सबको प्रजा शुभी हो, वा लक्ष्मी वा मुम्पोग हो, वह का यथोचिन अद्य-वस्त्र से भरण-स्थोपन हो ।

जैसी ही मद्वायामों की भाई प्रजामा की है, देव-नुस्प बहा है, देमो ही, मनु जो न, शम्भिराः के विरुद्ध वही वही चेतावनी भी दी है,

पाषाणिनो विकर्मस्थान् यंडालब्रतिकान् द्विजान्,
हेतुकान् यक्षवृत्तीश्च वाङ् मात्रेणापि नाचंपेत्,
न वारि अपि प्रवच्छेत् तु यंडालब्रतिके द्विजे,
न बहव्रतिके विश्रे, न अवेदविदि, धर्मवित्,
ये बक्षव्रतिनो विश्रा, ये च माजार्तीलगिन्,
अतेन पाप प्रच्छाय, (हृत्वा) स्त्री शूद्रदम्भन्,
ते पतति अन्धतामित्वे तेन पापेन कर्मणा ।

(ब० ४-इलो०३०, १९२, १९३, १९४) ।

पापडी, युरे कर्मवाले, विली और बगूले के ऐसे ग्रत का रूप धरे हुए, वेदविद्या से शून्य, नामधारी ब्राह्मण, ग्रत के ढोग से अपने पापों को छिपाना चाहते हैं, और 'चत' के आड में और अधिक पाप करते हैं, उस अत्यवृद्धि अबोध हिंदों और पुरुषों का दम्भन, बचन, ठगाई करते हैं, ऐसे मिथ्या-ब्राह्मणों से भला आदमी बात भी न करे, और उनको पानी भी न दे । ऐसे सब मिथ्या-ब्राह्मण धोर अन्धतामित्य नरक मे गिरेंगे । यह भाग्यान मनू, जादि प्रजापति, जादिराज, आदि स्मृतिकर्ता की बात है ।

नाशी के देविक पत्रो म समापार पढ़ता हू, और अभ्यागतो से सुनता हू, कि अब किसी 'पातकुडी' यज्ञ की आयोजना ही रही है, जिस म कई लाल रूपयों का लर्ज होगा' । तथा यह कि 'उपशान्तेश्वर' 'आत्मादीश्वर', 'गमस्तीश्वर', आनन्दभैरवेश्वर', 'धूकेश्वर', 'ज्येष्ठे-श्वर' असी-सागमेश्वर', आदि कितने ही ईश्वरों के मदिरों मे पिंड का दुष्पापियेक अभी समाप्त हुआ है, या हो रहा है या आरम होने वाला है । 'नागेश्वर', 'गिरीश्वर', 'बटेश्वर', 'जम्दुकेश्वर', 'तिलमाण्डेश्वर', 'कर्दमेश्वर', 'नम्बेश्वर', 'गगेश्वर', 'वैद्यनाथेश्वर', 'दुष्प्रनामेश्वर', 'सिहाचलेश्वर', 'गृद्धकृदेश्वर', 'वेदाचलेश्वर' जादि नामों के मदिर भारत के निज भिन्न प्रांतों पे, बहुत से तो काही ही मे, बर्तमान हैं । इसी

१ यह 'यह' अस्त्रूबर, १९४४ से कर दिया गया ।

भी शब्द के पीछे 'ईश्वर' शब्द लगा लीजिए तो एक नया ईश्वर पैदा हो जाता है, और दूसरे मामने लगता है । 'ईटेश्वर' तो, 'डोकेश्वर' तो, 'पट्टे-रेश्वर' तो, 'पेडेश्वर' तो, 'ककडेश्वर' तो, सभी के सामने हिन्दू दास चाट्टांग दडवत् करने को गिरा पहता है, यदि मोटे-मोटे सकृत के मुख पूरक शब्द से नाम रखता जाय, 'हमर डिडिमेश्वर', 'ब्रह्मकुट्टिश्वर', 'यन्तुण्डमहाकायेश्वर', 'शूलटकपाशदेश्वर'—तब ही उस के ऊपर जाहू का असर हो जाता है, यिवसहत-नाम के नामों से एक हजार 'ईश्वर' बना देने में तो कुछ देर ही नहीं लगेगा, और नये-नये नामों का गढ़ केना तो आज काल के विद्वानों के बायें हाथ पा सेल है । भारतेन्दु हरिश्चन्द्र लिख गये हैं “कासी के ककर शिवशकर समान है । एव, विष्णुसहस्रनाम लिलिनासहस्रनाम, सूर्यसहस्रनाम, गणपतिसहस्रनाम, आदि के बायार पर हजारों हजार ईश्वरी बना लिये जा सकते हैं । 'यह वेद का मन है—साप्तांग लीजिए, 'यह स्मृति का श्लोक है'—साप्तांग लीजिए, 'यह शास्त्र वा वाच्य है'—इबल साप्तांग लीजिए । एसा हिन्दू-दास नया 'स्व राज' लेगा वया 'स्व राज' करेगा ।

हे मार्द ! ये सब सहस्रनाम, परमेश्वर की विभूतियों दर्शनिया की याद बरने कराने के लिए बनाये गये, मूर्तिया गढ़ कर पुजावाने के लिए नहीं । पुरान जमाने में, रेल, तार ढाक आदि की मूर्तिया नहीं थी तैय दमाटन से जो विविध प्रकार के लाभ होते हैं, उन की ओर प्रोत्साहन करने के लिए, स्थान-स्थान पर विश्राम और ईश्वर-स्मरण के लिए, धर्मशालाएँ, अप्रसन्नों चिकित्सागृहों, और मंदिरों का प्रबन्ध हाना उचित पा, जैसा बराक सुम्प्रादु के समय में किया गया । पर मंदिरों और मूर्तियों की, योरे धोरे, बढ़ने-बढ़ते अत्यन्त 'बक्ति' हो गई । उस को गुप्तारन की लब परम आवश्यकता है । देव-ऋषि देवी वय की मूर्तियाँ ही, उपाधना और चिरानुदि के लिए, अथवा 'सर्वदेवमय' सकिंच 'सूर्य' की ही निराकार्याय दूरवत् साकार मूर्ति पर्याप्त है । यह योगिहातिर तथ्य है कि मृहम्मद की पंदादर के समय, मक्का में ३६० मूर्तियाँ और मंदिर में, एवं एव वा एव पुजारी वर था, किन में, यात्री दर्शनादिया और

जनक चद्दायों के लिए, कलह और मार पीट हुआ करती थी, वहे होने पर यह हात देन कर, मुहम्मद ने निश्चय किया कि एक मूर्ति (हजुल अवाद) जो आकाश से गिरा अनगढ़ काला पत्थर है, जैसे भारत के शिंद 'दादराज्योतिलिङ्ग', (यद्यपि ऐसे 'दिव्य' पत्थर अवादर गिरते रहते हैं, और समग्र भूगोल ही एक महान् अत्यद्भुत ज्योतिलिङ्ग है), ऐसी जाप, और उसी का एक मंदिर, 'काशा' नाम का, जिसे शुरू में, सैकड़ा दर पहिले 'हजाहीम' (विदेशगत 'काशू') ने बताया था, और सुन मंदिर से प्राचीन था, रखता जाप, और मुहम्मद ने, अपने आत्म-दृष्टि मंदिर से प्राचीन था, रखता जाप, और मुहम्मद ने, अपने आत्म-दृष्टि मंदिर से भी और जब उस के साथी वर्णित सत्या में हो गये तब शस्त्रबल में भी, ऐसा ही कर डाला । आज, पूर्वी महल की बीस कोटि मुहल मान जनना के लिए एक मुख्य मंदिर है । हाँ, भारत में, हिन्दुओं की हजा लक्ष्यन स, उन्होंने भी हजारों कला और दग्धाहो और तकिया की पूजा शुरू बर दी है, और हिन्दुओं से विरोध होने के पारण, इन के हजारों मंदिरों में तोड़ डाला है । यह भी कथानक बाती के हिन्दुओं में खला मंदिरों को तोड़ डाला है । यह भी कथानक बाती के हिन्दुओं में खला मंदिरों को तोड़ डाला है । किंगी बाह्यण बहापारी ने, विसी मनोरथ की प्राप्ति के लिए विद्वनाय की बहुत पूजा की, पर मनोरथ सिद्ध न हुआ, तब उस न यह भावना करते कि आगे जन्म में मैं विद्वनाय की मूर्ति तोड़ दूँ, अपने दारीर का तुशानि में जला दिया, और वही वीरों और गजेंद्र द्वारा । दूसरे लोग पहते हैं कि परमेश्वर ने मूर्तियों की अनि से अपने द्वारा । दूसरे लोग पहते हैं कि परमेश्वर ने मूर्तियों की अनि से अपने द्वारा अपिहातियों ने बोई दिसोप सिद्धि और दग्धोंवा दिसाया, बासी जो तोड़ा पाहा । जामों की, बासी में अग्निस्तम्भन, आग पर चलने की निदि, दिलाने के लिए बारह बाम जागीर दी, अपारनाय हठयोगी ।

एक हुए निदियों दिलाने पर, मठ बनवा दिया, इस्तादि । हीर्य' बहलाने वाले श्यामा में देतिए छो 'ताषु-मनु-महन्ता' के दर्शने महान् तरह हैं; शाह के लिए एक मूर्ति भी इनी 'दिव्य' का 'मानन्' की अवधारण रखती है, और उस ईशां के दर्शने का

‘मोग’ लग रहा है, ‘विलास’ हो रहे हैं, ‘लोला’ की जा रही है, स्त्रिया ‘सेवा’ के लिए सदा हाजिर हैं। और देखिए, काही मे ‘शतकुड़ी’ की तैयारी हो रही है,’ तो ‘गोपाल’ नायक साध्वाहिक से पालुम हुआ कि, “जगत्प्रसिद्ध धर्मभूमि कुरुक्षेत्र मे...” विश्व के कल्याणार्थ... मूर्यग्रहम के अवसर पर, ‘श्री मूर्य-सहस्र-रथम् महायज्ञ’ का सबल्प” एक सज्जन ने किया है, तथा उन की सहायता के लिए, एक “जगद्गुह द्वाकराशार्य जी महाराज, जिन का एक-एक इवास जगत् में प्राण फूकता है, जिन का एक-एक वचन विश्व-सौख्य का प्रेरक है, जिन का एक एक रोम मागल्म का प्रतीक है, जिन का सम्पूर्ण स्थूल-देह विश्व-गरिमा का मूर्तिमान् रूप है, दिल्ली के भाग्य का वैभव पुण्यित कर रहे हैं”, तथा और भी कई इस से कुछ ही न्यून विशेषणों से विभूषित अन्य सज्जन भी। कृष्ण ने जिस ‘पुण्यिता वाक्’ का जिक्र किया वह तो दूरे परास्त हो गई, ‘कादम्बरी’-रचयिता वाणभट्ट भी ऐसी लच्छेदार भाषा नहीं लिख सके। और देखिए; इसी ‘गोपाल’ पत्र के इसी अक मे, “इस महान् यज्ञ के सर दाक” कीपंक के नीचे, सरकारों के वर्गन, मे एक ‘जगद्गुह और एक ‘गोस्वामी’ श्री ११०८” (प्यारह सौ आठ) से विभूषित है; एक योगी राज स्वामी” और एक वेष्टल “स्वामी”, “११०८ श्री” और (विना श्री के, वेष्ट) ११०८ से, और चार सज्जन ‘श्री १०८’ से जिन मे एक ‘स्वामी’, एक “परमहस श्री स्वामी”, एक ‘साधु सम्प्रदायानार्थ गोस्वामी” और एक “स्वामी” भी है, तथा दाढ़ी सज्जन, “श्री महाराज” भी है। जैसे श्री एक अर्द्ध-खर्ब-अनन्त आठ श्री गवंमेंट वहादुर बीसियो टैटल द्वारा, महापुरुषों द्वी उच्चावचना का विवेचन करती है, वैसे धर्म-जायव सोग ‘यिया’ दी सत्या मे उच्चो वचना का सरेतन परने लगे हैं। मालूम नहीं कि इन दी राय गे बगिछ वास्त्रोद्धि, व्याम, राम, कृष्ण विम राति मे आते हैं—श्री ८, श्री

१. यह ‘शतकुड़ी’ यत बर दिया गया, जैसा पूर्व भी लिपणों मे लिख दिया है।

१८, वा श्री १०८, वा श्री १००८, वा श्री ११०८ में ।

यह दशा भारतीयों की शिष्टता, सम्पत्ता, विवार, जाव, हानि-विजान, साहित्य, की हो रही है, इसी के बल हम स्व-राज्य पावेंग ।

हे भाई ! इन होम-हवन-पत्र-अभियेक आदि के ढोंगों को, 'धियो' की भरमार को, 'परस्पर प्रशासनि' के प्रकार को, छोड़ो, सेठ-साहूकारों को चूटकी और बड़ावे की चातुर्पंचीतियों से भुलावे में छालने, और यैलिंग मेंट कराने, और उन को और त्रियों को 'सेवा' में लगा देने, सच्ची विद्या के अभ्यास को समाप्त करो। सच्ची तपस्या करो कराओ, सच्ची विद्या सीखो सिखाओ, यद्यपि उन्हें तपस्वी तो प्रायः मनुष्यों की भीड़ से दूर ही रहे हैं। यदि सुचमुच विश्वकल्पण की बलवती इच्छा हो, तो उपरि-उक्त, और अन्य तादृश, उत्तमोत्तम प्रार्थना-मन्त्रों के देशव्यापी उपदेश करो, घनवानों से, घन का नितान्त व्यर्थ अपव्यय करने में होड़ मत कराओ, प्रत्युत सहव्यय में जहर होड़ कराओ । देखो, टाटा कुटुम्ब ने पवहतर प्रत्युत सहव्यय में जहर होड़ कराओ । युनिवर्सिटी अनामलाई चेटी ने तीस लाख रुपये के दान से एक पूरी युनिवर्सिटी (विश्व विद्यापीठ) चला दी । विडला कुटुम्ब ने भी बीस-चौन्हीस वर्ष में प्रायः एक कोटि रुपया के दान से, कहीं युनिवर्सिटियों की बड़ी सहायता की, एक छोटी युनिवर्सिटी ही के लिए, लड़के-लड़कियों के स्कूल, बालिज, पिलाणी नगर में स्थापित कर के चला रहे हैं, वैदिक हिन्दू, बौद्ध हिन्दू, जैन हिन्दू, रिस्लह हिन्दू अछत हिन्दू आदि के परस्पर वैमनस्य को मिटाने के लिए विविध यत्न कर रहे हैं, काशी म सारानाथ में अम्ब को मिटाने के लिए विविध यत्न कर रहे हैं, काशी म सारानाथ में अम्ब दूर के देश से आये हुए चीनी, बर्मी, तिब्बती आदि यात्रियों के मुविद्वा के लिए घरंसालाएं बनवा दी है, कई बीर्धस्थानों में जनता को स्वास्थ्य को और उन्होंना प्रत्यक्ष उपकार बरने वाले पुल, घाट, घटापर, बनवा दिये हैं, अस्पताल और मूत्रिकागृह बनवाये हैं, और चला रहे हैं, सिंह समर्था है, जीर्णोद्धार कराया है, 'हरिजनो' के उद्घार के लिए, उन के लड़की के लिए, तथा अन्य दर्दिं छात्रा के लिए बहुत दिया है और दे रहे हैं,

इत्यादि । ऐसे ही सर दामोदर ठाकरेंसो ने पंड्रह लाख रुपये के दान दे, अपनी पत्नी के नाम से, स्त्रियों की शिक्षा के लिए एक 'चूमन्तु यूनिवर्सिटी' ही स्थापित कर दी है । लाहौर में, सर गगाराम ने, अपने जीवनात्म में, प्रायः पचास लाख रुपया, ऐसे ही सार्वजनिक परमोपयोगी कार्यों के लिए, दूर किया; विवाहों की सहायता के लिए, 'विडोज होम' और स्कूल कालिज स्थापित किये; सिखों की समय-समय पर बड़ी सहायता की, कई नये गुरुद्वारे बनवा दिये; भारी बस्ताल स्थापित किया जो गद्वंटी बस्ताल का मुकाबिला करता है । श्री शिवप्रसाद गुरु जी ने दस लाख रुपये की 'हरप्रसाद शिक्षानिधि' बना कर और चार पांच लाख रुपये और स्वर्च कर के, काशी विद्यापीठ और भारतमाता मंदिर को, और एक बड़े मुस्तकागार ('स्वाध्यायपीठ') को चला दिया । श्री मदनमोहन मालवीय जी ने हीस पंतीक वर्ष की तपस्या और अक्षय परिव्राम से काशी-विद्विषालय (बनारस यूनिवर्सिटी) को, राजा महाराजों, येठ साहकारों, छोटे बड़े रोजगारियों से, प्रायः दाइ करोर रुपया जमा कर के चला रखता है ; इत्यादि । और भी बीच-बीच में, पवार में लगर देव पढ़ती है, बन्ध उदार दुष्ट उदार हृदय वाले सम्बन्धों के लिये हुए दो-दो चार-चार बाट-बाट दस-दस पचास-पचास लाख रुपयों तक के दानों की, ऐसे ही सर्वकारों के लिए । उगर कहे सब दानों से बड़ा दान, आचार्य प्रकुल्लर्वद राय का हुआ है, शरणों की सहाया के नाते नहीं, बल्कि त्याग और तपस्या और हृदय के परम सात्त्विक भाव के नाते; ८३ वर्ष धरोर पारण किया, अविवाहित ब्रह्मचारी ही रहे, साठी उमर विद्यार्थियों की "ज्ञानेन अनेन अन्वर्हे (मनू०)", ज्ञान से भी, रुपये पैसे से भी सहायता की, उन्हीं को सतति जाना माना, 'वैज्ञान' का उत्कर्ष किया, भारत में भी, और पश्चिम के देशों में भी, 'वैज्ञानिकों' की मंडली में यश पाया और भारतमाता का उपर झंडा किया, बटे बारहाने अपने गिर्यों से शुद्धदाये, कलण्ठा यूनिवर्सिटी में जो माधिक गुरुस्तार पारिथमिक पापा, और साक्षों रुपये का मुनाफा, उनके हिस्से बा, उन बार-गानों के, उन ही मिला, वह सब, पैसा-पैसा, जहा से आया वही बापम

हे भाई होम-हवन वालो ! छोटो इन घोषे आहम्बरा का । आपकी
राय की पदवी में चलने का यत्न नहीं, यदि देश का हित चाहते हो तो ।
आप बाचायें राय, जन्मना नहीं, कर्मण सच्चे उत्तमोत्तम 'आहुण' ये, आप
मीं कैमे 'आहुण' बनो ! भारत में परमात्मा की इच्छा से, अब कोई-
कोई ऐसे श्रेष्ठ पुरुष उत्पन्न हुए और हो रहे हैं, जैसे लोकमान्य तिलक,
लाला लाजपत राय, हवामी शदानन्द, महाराजा गांधी, रवीन्द्रनाथ ठाकुर,
लाला लाजपत राय, सर जगदीशचन्द्र बसु, सर चन्द्रशेखर राय, सर राधाकृष्णन्, आदि,
जो भारतमाता के, धूलनांद में गिरे हुए, सिर को उठा कर ऊचा किये
और वर रहे हैं, और विदेशों में उस माता के खोये हुए आदर को किर
में बढ़ा रहे हैं, उन का आप स्वयं आदर करो, उन के कायों में सहायता
दो, उन कायों में जो कमी हो उसको पूरी करो ।

भारत के बाहर नियाह कैलजो तो देखोगे कि यहां यदि लासा रक्षा का दान सावंजनिक कार्यों में लिए होता है तो वहां बोटियों द्वारा का होता है; (एक डालर, तीन रुपये के तुल्य होता है)। उनका दालर का होता है; व्यौरा कहा तक लिखा जाय; दो ही का उल्लेख पर्याप्त होगा। ऐसूदे व्यौरा कहा तक लिखा जाय; दो ही का उल्लेख पर्याप्त होगा। ऐसूदे व्यौरा के अपनी जिन्दगी में ग्राम्य बोउ बोटिं डालर (साठ बोटि रुपये) में दान देने वाले सावंजनिक वापों के लिए दिये; और जान रारफेलर ने साठ बोटि डालर (एक सौ अस्त्रों बोटि रुपये)। कई बोटिपतियों ने

कई-कई बोटि दालरो के एक एक चेक से एक पूरी युनिवर्सिटी कायम कर दी, जैसे 'जान हापुकिस् युनिवर्सिटी', 'लेलैंड स्टान्फोर्ड युनिवर्सिटी' आदि । अब इन, ऐसी भारी सम्पत्तियों के एकत्र करने में, भारी पाप भी, जाने बन-जाने, हो जाते ही हैं; उन का प्रायशित और परिमार्जन भी ऐसे सावंजनिक सत्पानों सत्कारों के लिए महा दानो, सच्चे महा पन्नो, सच्चे महा-पुण्यो, से ही होता है ।

देखिए, भारतीय दिव्यों की सहायता के लिए, स्व-देश-भक्त, स्व-जाति-भक्त, सद्गृहदय, विद्वसनीय, सच्चे धनिष्ठों ने 'कस्तूरबा-कोष' के नाम से, शुद्ध लोकोपकार-भाव से, पचहत्तर लाख रुपये जमा करने का सकल्प किया है;^१ इस से, देश के सब प्रातों में, जहा-जहा अधिक आव-इयकता है, सूतिका-गृह यनाये और चलाये जायगे, जिन से लालो हिंद्यों और बच्चों को प्रार्थ रक्षा, प्रसूति वे थोर सकट के समय मे होगी; तैया लालो लड़किया और गृहिणियों को गाहूस्थ्योग्योगी शिक्षा देने का मनन्य विद्या जायगा । यदि आप भी सच्ची धर्मधरता की सत्तीति बमाना चाहते हो, तो अपने अनुयायी खेड-साहूवारों को परामर्श दीजिए वि ऐसे उत्तम सद्धर्म के दारों मे सहयोग बरें; आप स्वयं स्मरण हीजिए, और उन को कराइये, कि "धारणाद् धर्मं इत्पादुः, धर्मो धारयति प्रजा (म० गा०)", जिस ज्ञान से, जिस धर्म से, प्रजा का पारण हो, भरण-नीपण हो, परस्पर स्नेह-प्रीति के बन्धनों से हृदय-ब्यवन हो, वही सद् धर्म है; थोपा धर्मकांड नही । हिंद्यों की, भारत मे, उचित शिक्षा

१. प्रायः जून, १९५७, मे इस कोष के लिये घन्दे को मांग और पागूली वा काम धन्द कर दिया गया; उम्म मगाय, 'धनुषान' से संपादित, प्रायः राष्ट्रा बोटि लेपा जमा हो गया था, इस से मिल होता है कि यदि एक अर्थ, जनना का, सबीर का रक्षीह धना दुष्टा है, और नये समय, नहै अवस्था, की धारपरवानाओं को नहीं पहिचानता, अप च दूसरों को, पहिचानने से रोकता है, तो दूसरा अंश, जनना वा, इन को चारदी गरह पहिचानने लगता है ।

के अनाव से, उचित आदर-सरकार के अनाव से, तिरस्कार से, जो दुर्दशा हो रही है, वह किसी से छिपी नहीं है; मिथ्यो की दुर्दशा से, बच्चों की, श्रद्धा-पुरुषों की और कुलों की, तत्त्व: समय समाज की, दुर्दिपूर्णता और दुर्दशा हो रही है।

शोचन्ति जामयो दत्र, विनश्यति आदृ तत् कुलं;

म शोचन्ति तु यत्र एता, वर्धते तद् हि सर्वदा;

जामयो यानि गेहानि शापन्ति अप्रतिपूजिता;

तानि कृत्याहतानि इव विनश्यन्ति समन्ततः।

(ग० ३, ५७-५८)

जिस कुल में स्त्रिया मुक्ती है, वह मदा फूलता-फलता है, जहा में दुखी है, जिस कुल को मे नाप देती है, वह, मानो विवली रा मारा, बो-फूल नष्ट हो जाता है। भारत की दशा देख कर, तथा पाश्चात्य समाज में स्त्रियों को कार्यक्षमता, बुद्धि का उत्कर्ष, बुद्धि-बल-मूक्त सन्तान की भावतुड़ा, जो देख कर, पाश्चात्य शिक्षा पाये कुछ सहृदय भारतीयों ने, जाये कानून बनाकर, स्त्रियों को बुछ हर, अधिकार, सम्पत्ति आदि के विषय में, दिलाने का यज्ञ आरम्भ किया है; इस पर, 'पर्म-शुरधर' सुन्नतों ने, देख में, चारों ओर, विरोध का कौआ-रोड मचाना और मचवाना शुरू किया है—'स्त्रिया नष्ट-ग्रहण हो जायगी, भर्म नष्ट-ग्रहण ही जायगा, दोहो, विरोध-मूक नायज पर दस्तूर करो।' माना कि जो नये भानून मोर्द-विधारे जा रहे हैं, उन से नई आपत्ति-विपत्तियों की उत्पत्ति वा भय है; पर बत्तमान रीति में तो बहुत अधिक दुर्दशा है, बहुत भ्रष्टि दोष है; पर बत्तमान रीति में तो बहुत अधिक दुर्दशा है, बहुत भ्रष्टि दोष है; पर बत्तमान रीति में तो बत्तमान नाल गे प्रत्यक्ष अनुमात्र और दोगों से पैदा हुई आग्नें तो बत्तमान नाल गे प्रत्यक्ष अनुमात्र और अनुभूत और प्रवृत्त है, इत वे प्रसीतार के लिये, आप 'पर्माधिकारी' लोग कोई उपाय बर रहे हो, इसी उपाय की मूलता भी देने हो, या ऐसे लोग जब नई बातों पर विरोध ही बरता जानते हो ? रेल, टार, घरी, माइक्रो, रेडियो आदि नई चीजों पर भी विरोध आप लोग वही नहीं करते हो ? प्रत्युत्त, इस रूप से उपयोग उपयोग बरते हो, पर आपवर्ष्य

है । पनाली में दूष वहाने से ही सब दुर्दशा के स्थानि में मुदशा क्या या जायगी ?

यदि आप अपने ही समाजन, वैदिक, आर्य, मानव पर्म का पर्म समझते जानते, तो आप को 'कर्मणा वर्ण' और 'वयसा आधेष्म' की समाज-व्यवस्था में, अनुभूद्यमान और सभावनीय सभी आपत्तिया की प्रतीकार देख पड़ता । परतु, इस प्राचीन समाज-व्यवस्था के सामिक रहरण की ओर, उस की सर्व-सुमस्या पूरकता, सर्व प्रश्न-उत्तारकता, सर्व चामाजिक रोग चिकित्सकता की ओर, न गया कानून बनवाने वाला था, न पुरानी (वल्कि 'मध्यकालीन' कमकाड़ की) लकार पीटने वाला था, ध्यान जाता है । क्यों ज्ञाय ? 'नव'-वादी तो 'पुराण' के नाम-ही से चिदते हैं, और 'पुराण'-वादिया का ध्यान तो सब प्रकार से आपना बड़-प्पन, सम्मान स, जयिकार से, धन स, भग विलास से, बढ़ाते रहन की बार रखा है । इस आर, चालोस, पेतलीस, बर्ण से, जनता का ध्यान दिलान का यज्ञ बर रहा हू, पर मरे विसी पाप से, 'हिन्दू-भीड़ दुर्दय-प्राहिणी' तपस्या के सूचक वेश और रूप का धारण न कर सकने से भरा यज्ञ अभी तब सफल नहीं हुआ है, अपवा इस हेतु से कि देत्त'वे ही सामूहिक पाप का, अभी तक, अधिक दुखानुभवा से, प्रयत्नित प्रायशित्त नहीं हुआ है । जो कुछ भी हो—'हरीचंडा शिरसा धार्या ।'

अब हवा इतनी तो बदली है कि, तिरस्कार द्योतक 'विनिया शाद स कहे जाने 'वैदेय-वर्ण' के कुछ लोग सहृदय विद्या की ओर ध्यान देने लगे हैं, कई गवर्नरों ने अच्छी योग्यता स्वयं भी ध्यात कर ली है, वेदान्न पर और भक्तियोग पर हिन्दी में, कई अच्छे-अच्छे ग्रन्थ भी हिन्दे हैं, और छाटी-माटी सहृदय की पाठशालाएँ भी इधर उधर चढ़ा दी हैं, बांगी में रखान् लीत चालीस ऐमी होंगी, पर वादचयं है कि स्वयं सहृदय न 'वैदेय' हमें हुए भी, इन रागों न यह कंद लगा रखी है कि इस पाड़ शारामो में पढ़न और पढ़ानवाल 'द्राद्याण-जानि-नामपारी' ही हा, और वेतन और वृत्ति पावें, और आदचयं रा अधिक इद यह है कि इन में, अधिकतर, 'टिडशामपू द्रव्यसचू चुर, दीपीवीदाम्' आदि वे बाय

पर नहीं, ऊपर कहे सत्पादो, सत्कर्मों के लिए किये गए महादानों से, तथा महात्मा गांधी और लाचार्य राय, स्वामी श्रद्धानन्द और महात्मा हंसराज, के ऐसे मारत के मुपुरों की जीवनी से, फिर लाचार्य वर्षती है, और प्राचीन शूष्मियों की जागा है,

उत्तरात्मव्य जागृतव्य योक्तव्य भूतिकर्मसु,

भविष्यतीत्येव मनः कृत्वा, सतत अव्यर्थः,

जागो उठो बच्छ कायों म लगो, जिन से देश मे शमाज म, भूति, विमूति आजै, और सब बकाबट, व्यथा, शोक, को दूर कर के, मन मे दृढ़ निश्चय बाधो, कि हमारा निस्त्रव्यार्थ सत् लक्ष्य अवश्य सिद्ध ही होगा।

अन्त मे पुन यह शास्त्रवादी सज्जनों से, मेरा विनाश विनीत निवेदन है कि, आप को शास्त्र मे आस्ता है तो मृग को भी शास्त्र म आस्ता है, पर किस 'शास्त्र' मे ? देखिए, जैमिनि का मीभासा सूत्य घमंशास्त्र का एक प्रधान ग्रन्थ माना जाता है, ध्रुति-स्मृति के तात्पर्य का निषय करने के लिए रचा यथा, सस का भाष्य 'शब्दर भाष्य, शब्द इत्यामी न बनाया, उस की टीका, तीन शागो मे विमृत, 'इलोक-वार्ताक-न्तवार्तिक-टूटीका' कुमारिल भट्ठ ने रचा । शब्द ने कई जगह प्रसिद्ध स्मृति के प्रसिद्ध इलोक को अप्रमाणिक लिखा है यथा, 'फलाधिनी सती रमृति अप्रमाणीहृत्य, इत्य परिगृहीयत थजेत च । ' 'भार्यादपो निर्धना' इति स्मर्यमाणमयि निर्धनत्वमन्याद्यमेव' भी० मू०, अ० ६ पा० १ सूत्र १, ३१४, इत्यादि । कुमारिल ने भी स्मृति का प्रतिवाद विषया है, यथा, 'अत स्मृतिरुद्यामोह हेतु-दशनात् मी० मू० १३२, तथा 'विषदा च विगीता च, बृद्धार्था, दृष्टकारणा स्मृतिवं भूतिमूला स्याद् या चंद्रासम्भवस्मृति', तथा स्मृत्यधिनारण, यह इलोक, सेधातिथि ने अपनी मनु-टीका मे, अ० २, द्वोऽ १८ पर उद्धृत विषया है । कुमारिल ने शब्द का भी कई स्पष्ट पर व्याख्या की है, (यथा, "तत्त्व भाव्यकरेण परिहोक्तर्मीचित्तं वाच्यमनाप्यन्तरं, सत्र कर्त्तव्योऽत्रीय नावर" २-३-६) । कुमारिल वह स्वतन्त्र विचार के स्पष्ट-वर्णना के, अपन समय मे प्रघलित, उत्तर भारत

दक्षिण-भारत में शाहूणों के अनाचारों दुराचारों को विहरित्त, तथा वातिक में लिख गये हैं। नृत्विक् पुरोहितों के विषय में साफ लिखा है कि श्रद्धालु यजमान वो कर्मकाड़ के किसी प्रयोग में फसा कर, फिर उस में शास्त्र प्रशास्त्र निकालते हुए, कर्मों की परपरा को बढ़ाते ही चले जाते हैं, और पद-पद पर दक्षिणा मानते और लेते चलते हैं, तथा अपने मन से अपने मतलब की अनिया स्मृतिया गढ़ते रहते हैं, “लोमपूर्वकत्व-कल्पनमेवोपप्रमिति निर्णयात् सदेहनिष्टुतिः” अर्थात्, यह सब नई पत्तना लोभमूलक है, वही निर्णय है, त. वा., १-३-४।^१ इस

१. डाक्टर मण्डलदेव शास्त्री (पितिहल, गवर्नर्स ट स्ट्रीट कालेज, शास्त्री) ने, स्थानी वद्धानन्द जी के हाथ से प्रतिष्ठापित, प्रतिद्वं सस्या, पुरुषुत्स कांगड़ी, के ४३ वर्ष वायिकोत्त्वव में, १९ चैत्र २००१ वि० (३१-३-१९४५ ई०) वो, सहृदय में, सार-गर्भ, समयोचित, देशोपयोगी भावण किया। उस में, स्वयं ‘श्रुति’ अर्थात् ‘ऐतरेय वाहृण’ के वाक्यों से दियाया कि राजस तामस प्रहृति के वृत्तिक् याजक, भोले (विनु ऐहिक आमृतिम फलों के सोभी) यजमानों को घोषा देते और लूटते हैं । यह वाक्य यहाँ उद्भृत किये जाते हैं :—

“यथा ह या इ द नियादा, या, सेहगः (चोरा) या, पापवृत्त, वित्तवंत पुरुष अरण्ये गृहीत्वा, वर्तं अन्वस्य (भर्ते प्रक्षिप्य), वित्त-मादाय प्रवृत्ति, एवमेव से वृत्तियज्, यजमान वर्तमन्यस्य वित्त आदाय इवति य अनेवविदो याजपति ।” (ऐतरेयवाहृण, ८। ११) । अर्थात्, भींगे जगत् के पापी पूर नियाद वा चोर, इसी धनी व्यापारी पुरुष वो एक वर पकड़ लेते हैं, और उस को गहिरे गड़े में ढाल वर, उस वा. सब एन के वर, भाग जाते हैं, उसी तरह से, जो वृत्तिक् यज्ञवर कुर प्रकृतिर् में हीने हैं, वे, यजमान वो धोखे भुलाये हैं गड़े में, भर्त में, दाल वर, उस वा. एन के वर, यह देते हैं । इसी देतरेय वाहृण में, धन्य रवल वर, (३।४५) इन्द्राया है जि इस प्रकार वे वृत्तिय वर्तनीय हैं, वरण वरने हैं धोखे बनाये हैं—एव वे जो एन वाने की साल्लही याज्ञव बनना आएते हैं.

विषय का विस्तार, ५० इंदिरामण शास्त्री न, 'मानव लाये भाष्य' के पृ० ४२९-३० पर किया है । उस समय मे, जब भारत म 'स्वराज्य' रहा और वह बाज के ऐता अब नतित पददलित नहीं था, तब यदि लोभी पालडी ऋचिव् पुरोहित' कर्मकाढी होते थे, तो उन को रोकन वाले, उन की पोल खोलन वाले, स्वतंत्र विचारा के प्रोपक, अधिकारी के धर्मक उद्भव विद्वान् भी होते थे, एसो मे, नितरा अशग्रज्य और शिरोपणि, बृहण महाभारत भागवत आदि के प्रधान नायक अपने युग के सूत्रवार, नए युग के प्रवर्तक हो गये हैं । मुझे तो कृष्ण के कहे शास्त्र मे आस्था है । यीता मे 'शास्त्र' शब्द पाच बेर आया है एक बार अर्जुन वे प्रश्न मे, चार बार कृष्ण के बचनो मे, और स्वप्न कृष्ण ने निर्णय कर दिया है कि यह 'ब्रह्मात्मविद्या विद्याना जो भै न अर्जुन को सिखाया, वही, 'इति गृह्णयतम शास्त्र इदं उक्तं भया अनव' । है, और "एतद्बृद्ध्वा वृद्धिमान् स्यात् कृतद्वयद्व, भारत" । तथा पुनः-पुन 'इदं तु ते गृह्णयतम प्रज्ञश्यामि', 'शान विज्ञानसहित', 'इति ते ज्ञानमाध्यात् गृह्णयाद् गृह्णयतर' इत्यादि । राम कृष्ण, बृहं शकर, रामानुज, मूसा, ईसा, ज्ञानपत्र मुहम्मद, आदि के, अब कि सर्व 'मानव' जाति के, आदि प्रजापति मनु' की भी यही आवाह है कि, अव्यात्मणास्त्र, आत्मविद्या वेद' निवृत्तिमार्ग की ही उपयोगी नहीं है अरितु

दूसरे बे जो इता अमरा कर यज्ञ करते हैं ऐसा न करोगे तो तुम पर यह आफत आवेगा, तीसरे बे जो अपराधी अभिजास्त (मुजारिमो) के नदत्विव् बनते हैं । "यथा वातात् यनुष्या योभत्सते, एव तस्माद् देवा । ऐसे अद्विजों से, देवता वैसो योभत्सा करते हैं जैसे वामन किये हुए पदार्थ से मनुष्य । ऐसी दशा मे जब यात्रक भी लोभी यनमान भी लोभी, तब 'शान-न्यत ही का प्रचार अच्छा है इसी से शोनो वा कहाण होगा ।

शानेनवापरे विद्या यज्ञत्पत्तिमंसे सदा शानमुझी विद्यामेष्यो पद्यतो शानवश्या (मनु, ४ २४), तब विद्याओं यज्ञो, भट्टायतो, वा मूल शान ही है इसलिए, उसम विद्या द्विन शान-यह ही बरते हैं ।

(५६)

प्रवृत्तिमाण की भी, निररा, सुररा, वृष्णिम घर्म की तो वही नीबी है,
न हि अन-अध्यात्मवित् कश्चित् क्रियाकल उपादनुते,
संनापत्य च राज्य च दण्डेतृत्यमेव च,
सर्वंलोकाधिपत्य चा, वेदशास्त्रविद् (वेदात्मविद्) अर्हति ।
(मनु० ६-८२, १२-१००)

(इस सब की विस्तृत व्याख्या देखने की रुचि, किसी पाठक सज्जन को हो तो वे भेरे हिंदी, संस्कृत, अंग्रेजी ग्रन्थ को देखें विशेष कर को हो तो वे भेरे हिंदी, संस्कृत, अंग्रेजी ग्रन्थ को देखें विशेष कर
मानव धर्म-सार 'समर्पण', 'पुरुषाय', एसेनशल युनिटी आफ् थाल्
रिलिजन्स्, वल्हून्वार एंड इट्स ओनली क्यूर-वलड रिलिजन एण्ड
वल ड-आर्डर, तथा प० इंदिरामण शास्त्री के, हिंदी आशयानुवाद
सहित संस्कृत ग्रन्थ 'मानव आर्प भाष्य का ।)

ॐ सर्वस्तरतु दुर्गाणि, सर्वां भद्राणि पश्यतु
सर्वं सददुदि आज्ञोतु, सह सर्वं न ददु । ॐ

परिशिष्ट

इस पुस्तिका के प्रथम स्तररण को पढ़ कर, कुछ सज्जनों ने छपी पुस्तिका, वा छपे पत्र, वा हस्तलिखित पत्र भेजे हैं। उनमें प्रश्न पूछे हैं, यका उठाई है, उत्तर चाहा है। यथामति, यहा उत्तर लिखने का यत्न करता है।

१—मैं ने तो मनु की आज्ञा के अनुसार, उन के वचन का उद्धरण कर के, “प्रत्यक्ष च, अनुमान च, द्वास्त्र च, विविधागम”, तीन प्रमाण, परस्पर सहायक माने हैं, और लिखा है कि चारोंकि भी, जो अन्य किसी प्रमाण को नहीं मानता, वह भी प्रत्यक्ष प्रमाण को मानता ही है। इन्हीं किसी कारण से, एक सञ्ज्ञन को यह भाव हो गया कि “डाक्टर साहब”

- चारोंकि सदूया एक मात्र प्रत्यक्ष प्रमाण के उपासक बन गये, उन का यहा तक विचार बन गया कि सभी लोग एक स्वर से प्रत्यक्ष प्रमाण ही स्वीकार करते हैं, पर प्रत्यक्ष प्रमाण की सर्वसम्मत परिभाषा डॉ साहब ने कहीं पर भी नहीं लिखी, “...इस लेख के उत्तर में लिखें”।
- उत्तर—‘सर्वसम्मत’ तो स्यात् कोई भी प्रतीति न होगी। यद्यपि वेदान्तिया ने (यथा वाचस्पति मिथ न ‘मामही मे ।) लिखा है कि, ‘नहि कश्चित् सदिग्ये, अह वा, माह वा, इति,’ कोई भी ऐसा सदैह नहीं करता कि मैं हूँ, कि नहीं हूँ, तथापि स्यात् ऐसी भी शका करने वाले कोई सञ्ज्ञन, साजने से मिल ही जावे। पर ‘वट्टसम्मत’ परिभाषा, प्रत्यक्ष प्रमाण की या जान पढ़ती है—

(१) एक तो जानेन्द्रिया द्वारा, विषय का प्रत्यक्ष, त्रिम दो हे कर, प्राय, अन्य प्रमाण चाहे हैं, और अनुमान आगम आदि ग जब दिसी प्रत्यक्ष का याप होता हा, तब वह अनुमान आगम आदि, विसी दूसरे अधिक निरिचन निर्माण प्रयत्न में दह म चाहते हैं, जहा तर मैं ने गुना हैं, यथापि आदि बार्द दाव, इस मन वा विरोप नहीं करता।

(२) आमा वा, चेता चंताय वा, याम माणाकार एव प्रयत्न

उसके विषय में लिखना तो समग्र वेदांत को दोहराना होगा; यहाँ पर केवल दो चार इकोक, योगवासिष्ठ के लिख दिये जाते हैं ।

सर्व-प्रमाण-सत्तानां पदं, अधिग्रह अपां इव,
प्रमाणं एकं एव इह, प्रत्यक्षं तद्; अतः, शृणु,
तर्वाक्षतारं जग्याहं, वेदनं विद्वाऽ उत्तमाः;
मूर्तं तत् प्रतिपत्तिसदं; तत् प्रत्यक्षं उदाहृतं;
अनुभूतेर्, वेदनस्य, प्रतिपत्तेर्, यथाविष्यं,
प्रत्यक्षं इति नाम इह कृतं; जीवः स एव नः।
स एव संविद्, स पुमान् अहंता प्रत्यपात्मकः;
सः यदा उद्देति संविदित्या, सः पदार्थः इति स्मृतः। (२. प्र.अ. १०.)

उक्त सञ्जन के एक सहकारी मित्र ने, उनके लेख की पूति के लिए जो लेख लिखा है, उसी लेख के मुख वाक्यों की ओर उक्त सञ्जन का ध्यान दियाता हूँ । “आनुमानिक पदार्थं तभी तक प्रस्फुरित होते हैं, जब तक प्रत्यक्ष शास्त्र से उन का मूल नहीं कट जाता । मूल कटने पर, उसके प्रस्फुरित होती हुई भी स्मृतिया, निराधारत्व दोष से, उसी तरह दीर्घ-जीवी नहीं हो सकती जैसे मूल कट जाने पर शास्त्राएँ,

तावदेव स्फुरत्यर्था, पुरस्ताद् आनुमानिकाः,
यावत् प्रत्यक्षशास्त्रेण मूलं एषा न कृत्यते,
कृत्तमूलः स्फुरत्योऽपि स्मृतयो न चिराप्युपः,
निराधारत्वदोषेण, शास्त्राः इव बनस्यते ।

२—उक्त सञ्जन ने यह भी लिखा है कि, “इ० गाहव के लेख में शास्त्रयादी का अर्थ है—बुद्धिशूल्य, और बुद्धिवादी का अर्थ है—शास्त्र-शूल्य” ।

उत्तर—न मेरे मन में ही यह बोल करी भी थी, न मेरे लेख में । समोदाक सञ्जन के मन में यह भ्रम क्यों उत्पन्न हुआ, मैं नहीं कह सकता । यदि समाजवाद और व्यक्तिवाद पर विचार किया जाए, तो क्या व्यक्तिवाद का अर्थ ‘समाजशूल्य’ और समाजवाद का अर्थ ‘व्यक्तिशूल्य’ समझा जायगा ? पूँजीवाद और सेनावाद के परस्पर सम्बन्धारण भीपां-

यह (मुकाबिले) मेरा पूजीवाद का अर्थ 'सेनाशून्य' और 'सेनावाद' का अर्थ 'पूजीशून्य' है ? ह भाई ! ऐसे भ्रम मेरे क्यों पड़ते हो ? 'वैशेष्यात् तु तद्वादस्तद्वाद', 'प्राप्यान्यत् तद्वाद' 'भूयसा व्यपदेश' ! 'वाद शब्द केवल एक वैशेष्य, प्राप्यान्य, भूयस्त्व, की सूचना करता है। दूसरे वे अत्यन्ताभाव की नहीं। यह तो प्रसिद्ध सकेत है, इस मेरे भूल ? 'शास्त्र वादी' का अर्थ केवल इतना ही है कि वह पुष्ट, 'शास्त्र' को प्रधान और 'बुद्धि' को गोण मानता है, एवं 'बुद्धिवादी', बुद्धि को प्रधान और 'शास्त्र' को गोण मानता है।

इस सवाल मेरे यह लिख देना सचित होगा कि एक अन्य सञ्जन ने मेरी पुस्तिका के विवारो को परीक्षा करते हुए, एक पत्र के कई अको में 'बुद्धिमित्र या बुद्धिशनु' शीर्षक से, कई लेख छपाये हैं। यह शब्द 'शैली सर्वथा उचित है। इस का स्पष्ट अर्थ यह है कि 'कौन बुद्धि सच्ची है कौन वच्ची है, इस को जाच, बुद्धि द्वारा ही, इन लेखों मेरी जा रही है'। अर्थात् 'बुद्धि' को ही अन्तिम निषणिक और प्रधान मान लिया है, जो ही मेरा निवेदन है।

मनु की वाजा है,

नित्य शारत्राणि ब्रवेष्टेत् । . . . बुद्धि बुद्धिकराणि च । ४-११। शास्त्र वो नित्य देखना ही चाहिये, पर कौन शास्त्र ? जिन से बुद्धि की बृद्धि हो, मुठन विनाशन न हो। महाभारत मे कहा है,

य तु हितितु इच्छन्ति म देवा पशुमारवद्,
शास्त्र आदाय इति दुर्बुद्ध्या योजयति त ।
य तु रक्षितु इच्छति, न देवा पशुपालवद्,
दड आदाय रक्षति, सद्बुद्ध्या योजयति त ।

'देवता जिस वा नाश बरता चाहते हैं उस वो शास्त्र ऐ कर नहीं मारते, उस वो बुद्धि विगाड़ देते हैं, जिस से वह अपना नाश रख्य कर रहा है, एवं जिस वी रक्षा बरता चाहते हैं, उस वो शाद्बुद्धि देते हैं। जिस से वह अपनी रक्षा स्थव कर लेता है।'

—उस सञ्जन न लिया है—'वे (अर्थात् मे, भगवान्दाता)

निर्णायिक हो ही नहीं सकते" । निव्वयेन, मैं समस्त जनता के लिये निर्णायिक न हूँ, न हो सकता हूँ । मैं ने तो केवल अपने पक्ष के प्रतिषादन और साधन का, तथा प्रतिपक्ष की बुद्धि का दर्शन, और उस का वापन करने का बुल लिया है । निर्णायिक तो पाठक सज्जन होगे । ये भी अपनी बुद्धि स ही काम लेंगे और निर्णय करेंगे ।

४—उन्न सज्जन ने लिखा है—“मुस्य प्रदन (१)—आचार्य-परम्परा से शास्त्राध्ययन-शून्य एक व्यापारी यनी, वैश्य, पाप-पूण्य का निर्णायिक हो सकता है क्या ?”

उत्तर—किसी विद्योप व्यक्ति पर, उक्त विद्योपणों का अध्यारोप न कर के, सामान्य रूप से हो, इस का उत्तर, प्रतिप्रश्न के रूप में यह हो सकता है—‘उन्न विद्योपण से विद्याष्ट कोई गुरुप ऐसा ग्रन्थ करने का अधिकारी हो सकता है क्या ? उसे को ऐसे पाप-पूण्य के विषय में, सर्वेषा यौन ही न रहना चाहिये क्या ? आचार्य-परम्परा से शास्त्राध्ययन-परिपूर्ण व-व्यापारी, अ धनी, अ-वैश्य (? ब्राह्मण वा, क्षत्रिय वा, शूद्र वा ?) ही निर्णायिक हो सकता है न, और उसी को ऐसे विषय में मूह खोलन का अधिकर है न, क्या ?

हे भाई !, लेख की शैली में, सस्कृत शब्दों के प्रम्भीग से, इलोका के उद्धरण से, आप सस्कृत ग्रन्थों के विद्वान् विदित होते हैं, स्याद् वह व्यापारी, वह यनी, भी हो (जैसा मैं तो नहीं हूँ) ; स्यात् अपने को 'वैश्य' भी मानते हो, आचार्य-परम्परा से सर्वशास्त्र या एक या दो शास्त्र के अध्ययन म परिपूर्ण हो या नहीं हो, यह आप के लेख से अनुमेय नहीं है, पर सस्कृत भाषा के विद्वान् व्यवश्य हो, जैसा अभी ऊपर लिखा । पर, किसी भी मूरख भी, इतना आहमा का अवकाश, इतनी दीनता हीनता, क्या ? आप भी मनुष्य का, गुरु ('पुरि शेते, तस्मात् गुरुप, आहमा') का, चोला पारण किये हो, परमात्मा या एक आविष्कार-स्थान हो, उदारित हो, आप में भी परमात्मा की प्रभा बुद्धि की एक किरण है हो, फिर, एक बोर, एक (बाह्यण) वर्णवाचक शब्द वै आगे इतनी दीनता और साप्ताह दृश्यत् शणाम, और दूसरी ओर, अन्य वर्णवाचक शब्दों वै आगे इतनी उद्दट्टा

‘प्रचडता, क्यों ? कोई उच्च वर्ण-वृक्ष जीव भी यदि उस म कृष्ण भी तद
पर्णाचित विद्याविनय सम्पन्नता है तो, ऐसे पर तिरस्कारक शब्द मुह से
नहीं निकालेगा । हे भाई ! उपनिषद्कारों ने, महाभारतकार ने पुराण
कारा ने शूद्र ही नहीं चडाल धर्मव्याध के मुख स तुलाधार वैश्य के
मुख से जनक कृष्ण, भीष्म आदि क्षत्रियों के मुख से, ब्राह्मणों आदियों
को शिक्षा दिलवाई है । उपनिषदों म तो एक स्थान पर यहां तक कह
दिया है कि, सद्गम सदिया की परा काष्ठा ब्रह्मविद्या, आदिकाल म,
सतियों के ही पास थी, उन्हीं से ब्राह्मणों को मिली । और याद कीजिय,
भारतवर्ष मे प्राय गीता-सप्तशती के बाद दुर्गा सप्तशती का आदर है
इस महिमाशाली रहरयार्थपूर्ण, आख्यान का बबतार, किसके लिय
हुआ ? सुरय क्षविय और समाधि वैश्य के लिय । जिस वैश्य का जाप
तिरस्कार करते हैं, उस को हृष्य देवी ने, “वैश्यवर्य ! त्वया यश्च वरो
ज्ञमतोऽभिवाधित, तत्प्रयच्छानि, सप्तिवर्य तथ ज्ञान भविष्यति, एता
सर्वोपन किया और ज्ञान दिया, और लालों श्राद्धाण दक्षिय आदि सप्तशतग,
नवरात्रों म, देवी के नाम के साथ, उस वैश्य के नाम का भी जप बरता
है । वैश्य को तो महाभारत ऐसे उत्तम शास्त्र मे, समाज का अन्नदाता
पोषक बहा है

यात्तमूलो द्युप्य लोक, तपा थै याप्यते जगत,
हृषि गोरक्ष वाणिज्यं सोवानो इह जीवनम । म० भा० शा००
(सा इय त्रिमूर्तिः पात्ता च यैश्यवर्यं प्रतिष्ठिता ।)

देवि ! श्रीपी भाषपती भग्भावनाय

शार्सांश्चित सप्तजगतो परमार्त्तिहृषी । दुर्गा०

यस्याम पात्र-तुष्टोग तुरते पमस्यर्य,

द्युप्रदातु श्रो भागा, एक रूता सप्तशतुते ।

ब्राह्मण-वृक्ष धनिष-वृक्ष राग ता ‘यतिया बनिया बह बर उग का
तिरस्कार करत ही ह बात वैय हा पर आनी और अपन राजातिया भी
उत तिरस्कृति म सवय वयों तामिल शरीर हात ही और तिरस्कार्यता
बढ़त है ? यार को हा इन दीन’ ॥ उदार का यता बला पाहिए न ?

अन्य स्थान में, उपनिषदों में ही लिखा है, “यः कदचन आत्मनो अन्यत ज्ञात्वा, कर्त्रं वां, पिशो वा, यूर्द्वं वा, देवं वा, पौत्रकचिद्वा, अप- अन्यत् त एवं परादात्”; जिस किसी ने अपने रो, आत्मा से, अपने अप्यत्, स एवं परादात्”; जिस किसी ने अपने रो, आत्मा से, अपने भीतर प्रतिष्ठित परमात्मा से, अन्य किसी व्यक्ति को पूजनीय, सुर्वपा भीतर प्रतिष्ठित परमात्मा से, अन्य किसी व्यक्ति को धोका दिया, तीव्रा विश्वसनीय, माना, उसी ने इस अवधिरवासी को धोका दिया, तीव्रा दिलाया, दरवाद किया। इस वेदात्मिक तथ्य के उदाहरण, पौरस्य पाश्चात्य इतिहास के पहलो में भरे पड़े हैं, और प्रत्येक गृहस्य के साधारण जीवन में भी मिलते रहते हैं। हे भाई ! न अति दीनता कीजिए, न अति उद्दतता, न अति विश्वास, न अति अ-विश्वास; बुद्धि में, विवेक से, अति उद्दतता, न अति विश्वास, न अति सर्वत्र वर्जयेत्”, मध्यमा याम लीजिए, “आश्वयेत् मध्यमां बृति, अति सर्वत्र वर्जयेत्”, मध्यमा दृति को, दीच के रास्ते को, पकड़िये; इसी में कल्याण है। जहा केवल दृति को, दीच के रास्ते को, पकड़िये; विशेष कर ‘पिचार’ के सम्बन्ध में; जैसा प्रायः लोग करते ही है, विशेष कर ‘पिचार’ को निषेध। पर यदि जोरों के “निष्क्रमणुप्ये पथि विचरतो को विधि को निषेध”। पर यदि जोरों के साथ रहता है, तो जिस गुमाज में रहता है, उस के मूर्यसीय की, ‘महाजन’ की, बहुमत की, बुद्धि के अनुसार, ‘आचार’ करना पड़ेगा “महाजन” की, बहुमत की, बुद्धि के अनुसार, ‘आचार’ करना पड़ेगा “महाजनों ये ही; विचार स्वतंत्र है, आपार परंतु समाजतंत्र, है; “महाजनों ये यतः, स पदः”।

पतः, स पद्यः ।

५—“महाजन” शब्द का जो व्यं मेरी पुस्तिका मे किया गया है, उस पर आपत्ति की है; एक सञ्जन ने (इस वादाय का बान्ध भी) लिखा है कि ‘मैं स्वयं गुजराती हूँ, मेरी मातृभाषा गुजराती है, इस-लिए अधिकार से कह सकता हूँ कि गुजराती भाषा मे ‘महाजन’ का लिए उपाय नहीं है, इत्कि विशिष्ट धेन्ड पूर्व ही ।

निर्णय के सम्बन्ध में कौन कहे जा सकते हैं ? महाभारत के अन्तर्गत विदुर नीति में दो इलोक ह —

एक पापानि कुरुते, फल मुक्ते 'महाजन' ।

देशावारान समयान जातिपर्मानि बुभूयते पस्तु परावरत,
स यत्र तत्रानिगत सर्वेव 'महाजनस्य' आधिपत्य करोति ।

पाप वो एक आदमी हैरताहै दड़ सारी जनता को महाजन को भोगना पड़ता है (साम्राज्यिक दणों के बाद सारे नगर पर पूनि दिव पुलिस और पुनिटिव टक्स आजकाल का ढदाहरण है)। पर आर अबर डैच नीच आगा-बीछा का सोचन जानन वाला मनुष्य देश देश के जाति जाति के समयो धाचार विचारा पदतियो को समझ कर जो काय करता है—ऐसा मनुष्य चाह कही भी पहुच जाय, वही वह महा जन का जनता का जन समूह का अधिपति मुखिया, नता, बन जाता है ।

तथा नलोपास्यान (वनपव) म नल का पता लगाने के लिए, दम यती का भजा हुआ चर लौट कर, दमयती से कहता है ।

अयोध्या नारों गत्या, भागस्वरित उपरिषत्,
श्रद्धितद्वय मया वाच्य त्वदीय स, महाजन,
श्रुतुपणो महाभागो यथोक्त वर्त्तिनि ।

अयोध्या नारी म जा कर राजा भगस्वर के पुत्र राजा श्रातुपण के सामन, महाजन 'जन समूह' के बीच तुम्हारा (दमयती) वा वाच्य, मन पुकार वर मुकाया : कालिदास न कुमार सम्बव म इसा है

विलोक्य बूद्धोक्त अधिष्ठित त्वया,

महाजन स्मैरमुक्तो भविष्यति ।

'महादेव जा व साय यूँ बैल पर बेटी हुई तुम को (उमा को)
जनता जनसमूह महाजन देखग तब अवश्य सब मुस्तुरादेंग ।

सत्रपमद्विदि पात्रीयान न यमोक्तित नराधिप ।

अपरान च पूढ़ च राजा ईति महाजनम् । म भा जा म १७

महाजन वट्टराधित वश्यादिग्न इति चौपाशठ ।

‘राजा, पूढ़ मे, बढ़ता हुआ भी, महाजन को, वैद्य
बादि का, साधारण प्रजा का, नाश करना करता है।’ नीलकंठ ने
“महाजनो येन यत् त्वं पन्था。” का अर्थ भी स्पष्ट ही लिखा है, “वह-
जनसम्मत एव मार्यं अनुसूरेत्, इति अर्थं।”

प्रायेण वेद तद् इदम् महाजनोऽय, देव्या दिनोहितमतिवर्तं माप्याल्,
परम् जडीहृतमतिसंपूर्णिताया, वैतानिके महति कर्मणि युज्यमान ।

शास्त्रत, ६-३-२५

‘माया से मूढ़, महाजन, जन समूह, सत्य को नहीं पहिचानवा,
वैद्यनथी के कर्मकाढ़ की फूलदार, मीठी मीठी, भवु शहद, और मधु
मुण शराब के, ऐसी बातों से परा हुआ, जड़ बना, बड़े बड़े वितान,
पद्म, गामियाने बाले कर्मकाढ़ कर्मों में लगाया जाता है।’

जपत भट्ट ने ग्याय मजरी (प० २६६) मे लिखा है, “बोऽय महा-
जनो माम ? उच्यते, चातुर्वयं चातुराश्वय च, यद् एतद् जापंदेवा-
प्रसिद्ध, सं महाजन ।”

मूर्च्छकटिक नाटक मे इलोक है, “दूराद् एव महाजनस्य विहरति
भन्यकृदो लज्जया” । यनवान् पुरुष, दरिद्र हो जाने पर, महाजन से,
जनना से, दूर दूर चलता फिरता रहता है, लज्जा के मारे।

बात्यायन ने, काम-मूल मे लिखा है,

‘महाजनेन’ चरित रात्ता अनुविधीपते,

यतोऽतस् तंद् न पापिष्ठ कस्तंव्य पारदारिक ।

‘राजा की नपल महाजन, जन समूह बरता है, इस लिए राजा को
पापिष्ठ बन्म परदार-गमन नहीं करना चाहिए ।’ इत्यादि ।

उक्त गुजराती सज्जन स्पाति काली मे ही, बहुत अर्थ से, वा करै
पूर्त से भी, रह रहे हैं, और गुजरात मे ‘महाजन’ शब्द दिस अर्थ मे
कहा जाता है, इस का ज्ञान साक्षात् अनुभव तो न रखने हा—पर इस
सबव मे मे उन स पूछ नहीं सका है, इस निष्ठ निष्पत्ति से नहीं जानता।
उन का लेख पट्टने के बाद, वे ने पण्डित वेचरदास जीवराज दासी जी
से, पत्रदारा पूछा, वे अहमदावाद, गुजरात, मे, एक कालिज मे प्रोत्तेरहैं,

है, प्रतिदू पड़ित है। उन्होंने जैनागम, 'प्राकृत भाषा', गुजराती भाषा, आदि पर कई प्रश्न लिखे हैं, और इन को, दत्र-व्यवहार द्वारा, कई वर्ष से जानता हूँ। उनका उत्तर, ता० २०-१२-४४ का यह है—“गुजराती भाषा में 'महाजन' शब्द, जनता, जनसमूह, जन साधारण, आम जनता, के अर्थ में प्रचलित है, परन्तु उच्चवर्ण के लोग 'महाजन' पद-वाच्य होने से, 'महाजन' शब्द कह कुछ सकुचित अर्थ हो गया है, उच्चवर्ण का अर्थ, ग्राहण, विद्यि, वैश्य, और विशिष्ट प्रकार के शिल्पी, तक सीमित है, भगी, कोली, चाधरी, चमार, इत्यादि निम्न श्रेणी की जातिया 'महाजन' के भाव में, बत्तमान में, समाविष्ट नहीं है, बल्कि महाजन, सोनी (मुकुर्ण व्योपारी) महाजन, कपड़ा (कपड़े के व्योपारी) महाजन, इसी प्रकार से विशिष्ट अर्थ में 'महाजन' शब्द का व्यवहार विद्यमान है।” गुजराती में 'महाजन' का अर्थ 'जन समूह' है, यह मैंने प्रथम बार (काशीविश्वविद्यालय के भूतपूर्व प्रो-वाइस-चान्सेलर) दिवगत आचार्य धूब जी से सुना था। अभी हाल में (जनवरी १९४५) मेरे कराची के प्रोफेसर जेठमल परसराम मेरे पाण थाये थे, उन्होंने मालूम हुआ कि सिन्धी भाषा में भी, इस शब्द का प्रयोग, 'पचाशत' के अर्थ में होता है। यह सब विचार कर पाठक सज्जन स्वयं निर्णय कर लें, कि 'महाजन' शब्द का अर्थ व्याख्यास्पद इलौकों में यथा है।

उक्त सज्जन ने लिखा है कि, 'एकोऽपि वेदविद् धर्मं' : ... यदृष्टि भी आज्ञा उद्भूत कर के, अपने 'महाजन' शब्द के अर्थ (कसत-राय) का, ता० साहब स्वयं ही खड़न करते हैं।” यही यह विचारना चाहिये कि जब “नैको अपि” की बठिनता रामने आवं, विद्यमान शूद्धिया में कौन 'शूद्धितम्' है, सर्वोत्तम शूद्धि है, यह प्रश्न उठे, तब, सिवा 'महाजन' की 'कसत राय' के, वौन निपटारा वर सम्भाला है? जिस मो दुनिया मानै यही माननीय।

उक्त सज्जन ने जो अवातर प्रश्न २ से ६ तक दिये हैं, ये ये हैं—
(२) गीता “मे आए 'धर्म' शब्द का मुहूर अर्थ क्या है? , (३) पात्र

क्या है, और शास्त्रीय गिर्दात समझने के लिए शास्त्रीय पढ़ति की आवश्यकता है, क्या ? , (४) जब लाल्हो प्राणी इस देश में जल बिना मर रहे हैं, ऐसे समय यह क्योंन्य है क्या ? , (५) शास्त्रीय बुद्धि और लोकिक मानवी बुद्धि—ये दो पृथक पदार्थ हैं क्या ? , (६) बदां विशेष में दुग्धधारा से भगवान् प्रसन्न होंगे, अथवा उसी की अनाय बच्चा को देने से ? ।'

मेरी 'बुद्धि' में जो उत्तर, इन प्रश्नों के, उठते हैं, उन को पहिले मी लिख चुका हूँ, पुनरपि बहुत थोड़े मे लिख देता हूँ—जान यह क्योंन्य है, (३) 'शास्त्र' तीन प्रकार के होते हैं, सात्त्विक बुद्धि के और जप यश, (४) 'शास्त्र' तीन प्रकार के होते हैं, सात्त्विक बुद्धि के रचे सात्त्विक शास्त्र, राजस के राजस, तामस के तामस, शास्त्रीय पढ़ति भी उदनुसारिणी होती है, सात्त्विक राजस-तामस से 'वाद', राजस पढ़ति भी उदनुसारिणी होती है, सात्त्विक राजस-तामस से 'विवाद'; (५) ऐसे विजिवीया से 'जल्य,' तामस विवरणिया नाम से 'विवाद'; (६) ऐसे समय में, अपने धीर लादि के होम हवन रूप 'यज्ञ' क्योंन्य नहीं है; समय में, अपने धीर लादि के होम हवन रूप 'यज्ञ' क्योंन्य है, (७) शास्त्रीय और सउज्ञान प्रचार-हर यज्ञ निश्चयेन बर्चन्य है, (८) शास्त्रीय और भानवी, ऐसा भेद बुद्धि के प्रकारों का नहीं है, सात्त्विक, राजस, तामस, यही भेद है, जैसा गीता में भहा है, सात्त्विक शास्त्र है, अथवा दो परिहाय हैं; (९) अनाय बच्चा को देने से ही सर्वान्तर्यामी भगवान् प्रसन्न होंगे ।

५—उसन सज्जन लिखते हैं कि स्वामी (दयानन्द) जी ने यह को उपनयन का अधिकार नहीं दिया ।

उत्तर—स्वामी दयानन्द जी ने 'शत्यार्पकात्' का आशय, जहाँ तक समाप्ति है, और जो युद्ध आप्तविक आप्तसमावी भाइयों से (जिन द्वे ये भेरे युद्ध सफली भी, तथा इन द्वितीय और 'ब्राह्मण' 'शत्रिय' भी हैं) विद्वित हुआ, उस से तो येरा विद्वात् यही है कि स्वामी जी का यह गिर्दान् 'वर्मणा वर्णं' का या, और भव भी आप्त-समावियो वा है, गिर्दान् 'वर्मणा वर्णं' का या, और भव भी आप्त-समावियो वा है, और ये, नितान अन्यद्वय हैं, त्रितीय को साहित्यिक शास्त्रीय गिर्दा में यहाँ की विवरण नहीं, उसी को, 'यूद्ध' और उपनयन का अन्यिकारी मानने दे और है, और त्रितीयी भी 'यूद्ध-नामक' जाति के भी, पहुँचे मानने दे और हैं, और त्रितीयी भी 'यूद्ध-नामक' जाति के भी, पहुँचे

आदमी को, या होमहार दुदिमान् वालक को, उपनयन सस्कार से यज्ञोपवीत दे देते हैं ।

७—उक्त संज्ञग म 'थी दकराचार्य' 'थी कुमारिल भट्टपाद' के दिग्विजयो के सम्बन्ध में बड़ी बड़ी करामाता का बर्णन किया है । पुस्तिका मे पहिले लिख चुका हूँ कि ऐसे ही चमत्कारी, मोजिजो, 'मिराकल्म मे अमरथढा बढ़ाने का ही फल, समय समाज का नितान्त अथ पात होता है, "अधेनैव नीपमाना यवान्या" । इसाइयो मे भी प्राय अनपठ कुपड वर्णो मे, ऐसी गणो मे विश्वास बहूत है, मुस्लिम औलिया को यी भगाया या इसाई भवत पादरी ने हिन्दू और मुसलमान दोनो किस्म के चमत्कारियो की शक्ति का स्तम्भन या कर दिया, इत्यादि, अपने अपने पक्ष का बड़पन दिखाने याली मिथ्या कपोलकल्पित बाते पदे पदे मिलती है, कहा तक उदाहरण लिख जायें । ऐसी ही गणो के कारण तो, 'शास्त्रवादियो के 'शास्त्रो की भरमार मे, सात्त्विक दुर्दिरचित सच्चे सात्त्विक' शास्त्रो पर भी शका होने लगती है और वे भी (या वे ही) नष्ट हो रहे हैं ।

८—मूर्तिपूजा के विषय मे—मैं जानता और मानता हूँ कि, 'तत् धूमती लतापारा धारणा नोपद्यते', 'दे वाव द्वहृष्टो रूपे, मूस चैवा मूर्ते च', बहु परमात्मा के दो रूप हैं, एक मूर्ति, एक अमूर्ति, साथ दृश्य जगत् ही परमात्मा पा मूर्ति रूप है, सब मनुष्य भी उसी के मूर्ति रूप है, मूस मनुष्य, मूर्ति' का चाहै, तो क्या आश्चर्य, निराय अनुचित नहीं, परे 'अति' सर्वत्र बहरेयेत, 'मूर्तियो की भी 'अति' से भया-मक दोष उन्नत होने हैं और हुए, मनुष्य की युद्ध की उपति का रोकती है, जिन दिन अवनति अधिकारिष्ठ करती है, इसी लिए रहा है,

अमु देवा मनुष्याणा, दिवि देवा मनीविणा,
मन्दाना (दालाना) राष्ट्रसोस्टेषु, दुर्यश्य आमनि देवता ।
एक जगह पुराण मे ही, यहां तक कह दिया है कि,

उत्तमा सहजायस्या भव्यमा व्यानं पारणा

सूतीया प्रतिनामुजा होमयात्रा ततोऽधमा ।

बालक बुद्धि के लिए, काठ पत्थल की मूर्तिया में देवता है, मनुष्यों के लिए हीरो म, जिन में 'देशादन करने से बुद्धि का विकास होता है, मनीषिया के देवता ज्योतिषोक्त भाकाग म भ्रमते हुए सूप चप्ट आदि है, जिन का हाल, ज्योतिषास्त्र ढारा पढ़ने से बुद्धि अधिक परिमानित होती है, और अत न सुपरिष्कृत बुद्धि पहिचानती है कि, बुध मनुष्य का देवता भात्मा म ही है । सत् गिरक का काम है कि बुध मनुष्य का देवता भात्मा म ही है । सत् गिरक का काम है कि बुध मनुष्यों को इस क्रम से, मूर्त्त-व्रह्ण से धीरे धीरे उठाता हुआ, अमूर्त-मनुष्यों को इस क्रम से, मूर्त्त-व्रह्ण से धीरे धीरे उठाता हुआ, अमूर्त-परमात्मा के पास ले जाय । यही सच्चा 'उप-नयन' है । विरह इस के जो गिरक अपने को धर्मप्रवक्ता धर्माधिकारी कहता हुआ, मूर्तिया की अवत बहुतायत बढ़ा कर उन्हीं में जनता को फ्राय रखना चाहता है, यह असत् दिक्षक है, जनता का अशुद्ध चितक है, दमक है, ठगन वाला है । असत् दिक्षक है, जनता का अशुद्ध चितक है, दमक है, ठगन वाला है । सब धारास्त्र का दिरोमणि वेदान्तसास्त्र पुकार-मुकार के कहता है कि सद धारास्त्र का दिरोमणि वेदान्तसास्त्र पुकार-मुकार के कहता है कि अमूर्त जानना को हाड़ मास का बना 'मूर्त्त' द्यारीर मानना जानना—यह परमात्मा को हाड़ मास का बना 'मूर्त्त' द्यारीर मानना जानना—यही तो 'अविद्या है परम मूलता है और उस परमात्मा को, अपन को, यही तो 'अविद्या है परम मूलता है और उस परमात्मा को, अपन को, अमूर्त जानना, सब 'मूर्तियों से परे जानना—यही विद्या' है । किर अमूर्त जानना, सब 'मूर्तियों से परे जानना—यही विद्या' है । किर अतितरा प्राण अटकाना—यह तो बच्चा नी ही कच्ची बुद्धि के लिये अतितरा प्राण अटकाना—यह तो बच्चा नी ही कच्ची बुद्धि के लिये चित्त हो सकता है । यदि यूद्ध गुरुजन तथा धर्माधिकारी लोग सच्ची सात्त्विक बुद्धि रखते हों तो वे इन बालक-बुद्धि वाले 'महाजन' जन-समूह को धीरे धीरे उचित उपदेश से, मूर्त्ति-उपासना के लिंगों से और द्रष्टव्यों से अप्र धी को काय म कोकने के हानिकारक सल से, हटाते हुए, अमूर्त परमात्मा की उपासना और जान-नयन की ओर ले जायें ।

प्रवृत्ति च निवृत्ति च, वायाधिकार्यं, भयाऽभयं,

बध मोर्ख च, या वेति, बुद्धि सा पार्यं, सात्त्विकी ।

प्रवृत्ति और निवृत्ति, वार्य और अवार्य, भय और अभय, बध और मोर्खों जो ठीक-ठीक जाने, वही सात्त्विकी बुद्धि, अर्पान्, पुनर्यज्ञ,

बध्यात्म विद्या को जानने वाली और तदनुसार सदाचार करन वाली ।

ज्योतिष शास्त्र का नाम लिया गया, इस को 'शास्त्रवादी' सम्बन्धित अवध्य ही शास्त्र भी और धर्मशास्त्र भी मानते होंगे, साक्षात् वेद के छ अगो मे से एक अग है, "ज्योतिषा अयन चक्षु", वेद की आस ही है, प्राचीनतम वैदिक ज्योतिष का ग्रन्थ, ज्योतिष वेदाग के नाम से लगभगाधार्य का रखा हुआ सुना जाता है, पर व्यवहार मे शुभ मूहत आदि निरिचित करन के लिये, उस से काम नहीं लिया जाता किन्तु अर्वा चीन प्रथो से ही, इन मे नीलकठ पृष्ठि का ताजिक-नीलकठी बहुत प्रसिद्ध है और वर्षफल आदि बनाने मे प्रायः इसी से काम लिया जाता है, एतिहासिक प्रसिद्धि है कि आर्य भट्ट द्वारा गुप्त, वराहिमिहिर आदि के समय से भारत के ज्योतिषियो का समागम यवन ज्योतिषियो से भारत मे भी हुआ और द्वारा गुप्त के शिष्य परिचय के यवनदेशो को भी, वहां की विद्या सीखने के लिये गये । इस प्रकार से प्राचीन पाइनात्म ज्योतिष से बहुत से नये विनार और नये शब्द भी लाये जिन शब्दो को उन्होंने अपने शब्दो मे रखका और यह शब्द अब भारतीय ज्योतिषियो मे खूब प्रचलित है । कुछ इलोक यहा लिखे जाते हैं —

प्रागिष्ठवालो, पर इन्दुवार, त्येत्यसालो, अर ईसराक, नवतं तत स्याद्यमना मणाड कवूस्तो गैरिकबूलमुक्त ।
खलासर, रहमयो, दफालि, कुर्य अ, मुत्योत्यदबीरनामा, तम्योरकुर्यो, दुरकरच, योगा स्यु योदर्शीया कथयमित जहम ।

(ताजिक-नीलकठी अध्याय २)

ऐसे ही अन्य भी कई शब्द, मुषहा, मु-या, इविहा इत्यकाण आदि । यथा 'शास्त्रवादी' सम्बन्ध नीलकठ के अन्य को 'शास्त्र' मानते हैं या नहीं, और इत्त को नीलकठ की बुद्धि की रचना मानते हैं या नहीं ? वराहिमिहिर, जिन के 'लयुजातक द्वृहग्नातक' से ज्योतिषी पद पद पर काम करते हैं और जो नीलकठ से कई सी बयं पहिले हुए उहोंने यथाने (पीछो) से पद्मुष शब्द लिय है और लिखा है—

"म्लेक्षणा हि यवना, तेषु सम्यक् शास्त्रं इदं स्थितं,
श्रुतिवत् तेऽपि पूर्वमेते, कि पुनर्देवविद द्विजः ।"

श्रुतिवत् (बृहत् सहिता, वाच्याय २ इलोक १४)

शब्दों के सम्बन्ध में उक्त सञ्जन ने यह उत्तरप्रेक्षा की है कि मैं (भगवान् दास) ने पुस्तिका में, एक जगह जो कई भाषाओं के तुल्यार्थं पर्याय शब्द, हम-भानी लक्ष्य, एक साथ लिख दिये हैं, वह, अपनी विद्वता, इतिहास, दिखान वे लिये । मेरा नम्र निवेदन है कि इस हेतु से मैं ने ऐसा नहीं किया, अपने हिन्दी लेखों में, (और अप्रजी लेखों में भी), अर्थात् ऐसा करता हूँ, प्रयोजन यह कि हिन्दी जानने वालों को तीन बाक्सर ऐसा करता हूँ, प्रयोजन यह कि हिन्दी जानने वालों को परिचय हो जाय, और या पाच सौ सुस्कृत-फारसी-अरबी पर्यायों का परिचय हो जाय, और वे भी, विशेष कर मुसलमानों को, कोई विषय मजबूत, समझाने में तीनों भाषाओं के ऐसे पर्यायों का उपयोग, प्रयोग, इस्तेमाल करें, तो हिन्दी उर्दू का शगड़ा, और उस से पैदा हुआ, हिन्दू-मुसलमानों का विशेष मन-भूटाव कम हो जाय ।

९.—उक्त सञ्जन के एक सहकारी ने यह आपत्ति उठाई है कि मेरी पुस्तिका के पृष्ठों में मेरे सहकारी इदिरारमण जी शास्त्री (शास्त्र-बादी) नहीं, किन्तु 'शास्त्री' शास्त्रवालोकी, शास्त्रपरीक्षक) ने शास्त्र भाष्य और तत्र वातिक आदि के मत के विषय में जो लिखा है उस में उन्होंने पूर्वं पक्ष और उत्तर पक्ष का व्यत्याप्त कर दिया है । मैं ने भी इदिरारमण जी से पूछा । उन के विस्तृत वक्तव्य का संक्षेप नीचे लिखता हूँ (कठे शब्दों को बदल कर) ।

"कुमारिल के एक वाक्य का स्थल तिदेशक अक, १-३-६ शास्त्र बाद बतायम् चुदिवाद' पुस्तिका में, जहर गलत उप गया है, सही अक द्वाद बतायम् चुदिवाद' पुस्तिका में, जहर गलत उप गया है, सही अक ३-१-७ ही है । अनुदिका हेतु यह हुआ कि मैंने कई उद्धरण लिख कर दिया था, उन में से एक का स्थल १-३-६ ही था, पर सब उद्धरण नहीं छापे गये, संक्षेपार्थ, कई छोट दिये गये, और यह वाक्य निकल गया जिस का स्थलाक १-३-६ ठीक था, पर अक रह गया, केवल अको का गढ़बड़ हो गया, युविलयों में कोई अन नहीं हुआ । इस जरा यी वाक

पर इतना आटोप बाधना 'अत्यन्त अशुद्ध है' इत्यादि कहता, मूर्य वादाय पर ध्यान न देना, यह शिष्टसम्मत वाद का प्रकार नहीं है । व्यापक करना पाप है नाम की पुस्तिका में जो मेरे ऊपर यह दोपारोप किया गया है कि, कुमारिल के वाक्यों के पूर्व और उत्तर पक्षों में व्यत्यास कर दिया है, यह दोपारोप नितान्त मिथ्या और भ्रमपूर्ण है, मूल गत्य को जाच कर कोई भी सुन्न पाठक देख सकता है । मात्र आद्य भाष्य के पृ० ४४०-४४३ पर, कोमारिलवाद की समीक्षा देखिये । मनु के भाष्यकार येषातिथि ने अनेकविष्य स्मृतियों की अमान्यता दिखाया है । कुमारिल ने, अनेक स्थलों पर, शावर भाष्य का धोर प्रतिवाद किया है ।

यहां, यह लिख देना आवश्यक है कि अको की भूल, छपने में मेरी ('भगवान्नदास') की असावधानी रो ही हुई । इतना और भी लिख देना उचित होगा कि, अन्य शास्त्रों और शाहित्रियों वा शास्त्रवादियों के अनन्त परस्पर विवाद का कहना ही पर्याप्त है, स्वयं वेदों के विषय में बड़े बड़े मतभेद और विवाद हैं यथा यह कि 'ब्राह्मण'-भाग को वेद मानना या नहीं मानना । ऐसी अवस्था में 'बुद्धि' की शरण न ली जाय तो किस की ली जाय ? 'शास्त्रवादियों' में ही जब परस्पर विवाद, ऐसे विषयों पर होते हैं, तब दोनों विरुद्ध पक्षों के 'शास्त्रवादी' अपने अपने 'शास्त्र' माने हुए ग्रन्थों का प्रमाण देते हुए अपनी अपनी बुद्धि से ही काम करते हैं—यह प्रत्यक्ष है । प्रमाणों में क्षेपक है, यह भी 'शास्त्रवादी' मानते ही हैं ।

तत्रवातिक कार ने जो यह लिखा कि वर्मकौटी सोग व्यर्थ ही, स्वार्थ-वग, कमो वा विस्तार करते हैं, इस के विषय में यह लिखना प्रसन्न आन्तर्य है कि, मेरे एक भिन्न के पास, काशी के शतकुटी यज्ञ के दिनों में ही, एक बच्छे विद्वान्, व्याकरण और धर्मशास्त्र के पड़ित, आये, और उन्होंने कहा कि—' भगवान्नदास जी ने जो पुस्तिका में लिखा सो ठीक ही है, पर हम लोग यथा वर्ते सब को अध्यापकी जी या और बृति मिलती नहीं, ऐ-ऐ-जगार आदमी इस प्रकार के यज्ञों से जीविता वा साधन न वर्ते तो काम कैसे चले ? ' । यह विद्वान् सभी तरीपत में सज्जन थे, और उन की बद्ध वया से विष को दुष और सहानुभूति न होगी ?

पर विचारने की वात यह है कि, ऐसी बेरोजगारी तो समग्र देश में व्याप्त हो रही है, लाखों युवा, एक ही 'वर्ष' के बारे सहृदय पढ़े ही नहीं, बल्कि सभी 'वर्षों' के बारे अदेखी पढ़े एफ० ए०, बी० ए०, बी० एस० सी०, एम० एस० सी०, बी० कॉम०, बी० ई०, दो० फ़िल०, दो० पी० ए०, आदि तरह तरह की दिग्धिया पाये हुए, रोजगार की स्थिति में भटक रहे हैं, और बढ़े बढ़े बलेश उड़ा रहे हैं। इस देश-व्यापी बलेश का निवारण, दो चार, पा दस बीस, या सीं दो सौ पांच सौ भी, ऐसे होम हवनों यज्ञों से भला कभी हो सकता है? इस का स्थायी निवारण, सब चाल के मनुष्यों के लिये, उन की प्रवृत्तियों के उपयुक्त, काम-दाम-ज्ञाराम का साधन तो, 'स्वभावेन गुणः', पुणेत वर्म, 'वर्मणा वर्णः', वयसा वाश्रम' की नीवी पर, व्यापक समाज-व्यवस्था हो से हो सकता है। इस विषय का विस्तार, मेरे सकलित 'मानव-वर्म-सार', और इदिरारमण जो के 'मानव-वार्म-भाष्य' में देखिये।

१०—उक्त सुज्जन के दो सहायक समर्थक सज्जनों ने दो छपे देखो में लिखा है कि "स्वतन्त्र चुदि ना अनुगमी तो बानर है"।

उत्तर—कई प्रकार के उत्तर मन में उठते हैं; जिस की विम को लिसू? पुस्तिका में छिल चुका है, 'हिन्दुओं' की जनता को अन्य लोग 'भेड़ी-घसान', 'भेदी-प्रपात-व्यष्टि परमपरा', कहते हैं; भेड़ जो स्वतन्त्र चुदि नहीं, होशियार चतुर मनुष्य उस नो दूहते भी है, उस ने रोम भी लेते हैं, उस को मार कर उस का मास भी खा जाते हैं, और उस ने भेड़ से भी काम लेते हैं, 'हिन्दुओं' की, वह चतुरिद्वयों से यह दशा हो रही है, पर भेड़ में भी एक गुण है, जो भी 'हिन्दुओं' में नहीं है; वे आपस में दुष्प्र बराबर नहीं बरती, परन्पर लटती नहीं, 'हिन्दुओं' में दाई तीन हजार परम्पर तिरस्कुर्वाण कलहायमान 'जाति-वर्प-जाति-उपोत्त्वात्पि-उपोत्त्वात्पत्तिया' हो गई है—जिसी से इन की उपर्या का नाश होकर अपनान हो रहा है।

रही 'बानर' को यापा। तो, जिव-महिम-भूति में जो लिपा है— "प्रियेयः क्षीरात्मो न यज्ञं परतता प्रभृपिष्य", परम शिव परमात्मा की,

प्रमुँ की, "विष.", बुद्धिया, 'न परतत्र', परतत्र नहीं, अपि तु परम 'स्वतत्र' है—इस स्वतत्रता को क्या 'वानरता' समझना चाहिये ? बाज़ काल 'धूरधर' शास्त्री-यदित जन, अपने को 'सर्वतन्त्रस्वतत्र' पदवी से बिनू-पित करते हैं, (विद्याइरण्य, विद्यार्घ्यंव विद्यासागर, दत्तच्छास्त्र-शिरोमणि, सार्वभौम, चत्रवर्ती, गोग-व्याघ्र', वेदान्त-'केशरी', तकं- पचानन् व्यादि के अतिरिक्त, सिवा), तो यहाँ 'स्वतन्त्र' से बया समझा जाए, सर्वं-तत्र-'वानर' ? और भी, गीता में जा उपदेश दिया, "उद्धरेद् वात्मनाशत्मान" इत्यादि, और मनुस्मृति में "आत्मेव देवता सर्वा, सर्वं-मात्मन्यवस्थित" इत्यादि, यह सब स्वतत्रता का उपदेश है या परतत्रता का ? यहा तक कह दिया है कि "सर्वं परवशा दुःख, सर्वमात्मवश सुख"। और भी, 'वानरो' में भी जैसा मनुष्यो मे, प्रहृति का, स्वभाव का, गुणो का, भेद होता है, भ्रातृदारहारी बाली होना अच्छा नहीं, पर 'हनुमान् जी' के एक रोम के गुणो की छाया भी अपने ऊपर पड़ जाना कौन नहीं चाहेगा ? वास्त्रीकि रामायण के चरितनायक यदि राम जी हैं, तो उपनायक हनुमान् जी ही हैं, तुलसीदास जी ने काशी में 'सकटमीचन' हनुमान् जी के मन्दिर की स्थापना की, (जहा तक मुझे विदित है) राम जी के मन्दिर वी नहीं ।

स्यात् समालोचक अधिक्षेपक सज्जन भी, इन 'सकट-मोचन हनुमान् जी' की, अथवा हनुमान् धाट पर स्थित हनुमान्-वानर और सुशीव-वानर-युवा जी की मूर्तिया के दर्शन के लिये यदान्कदा जाते हो, काशीनिवासी, हनुराम की सूख्या मे, मगल के दिन, जाते हैं ।

हनुमान् जी के शोर्यं, वीर्यं धैर्यं, परात्रम, अविचालनीय श्वरतम् दृष्टुभ राम-भैश्ची, 'सकलगुणनिषानता', 'दनुजवनकृशानुता' 'वरिष्ठवृ-दिता', और उबोपरि (निरहन्त्रता की परा काष्ठा) स्वकीय 'अतुलित' 'वलभासता' की सदा विस्मृति, ऐसी कि दूसरा के कहने पर ही उन को यह स्मरण होता था कि मुझे मे यह बल है और यह कार्य कर सकता हूँ जो दूसरा से असाध्य है—मैं से हनुमान् जी के गुणो था (उन की वायाण मूर्ति था नहीं) हृदय से पूछक है। हनुमान् जी के लिये, प्राथोन कक्षियों से

‘बुद्धिमता वरिष्ठ’ का विशेषण कहा है (‘शास्त्रवता’ नहीं), इस पर ध्यान दीजिये। पुराणों में लिखा है कि कल्पव्यापी अस्तड़ ‘द्रह्मचर्य’ के कारण, ‘हनूमान्’ जी का जीव, अपले कल्प में ‘द्रह्मा’ होगा, एवं ‘बलि-रिन्द्रो भविष्यति’, इत्यादि, यह सब ‘पुराण गुह्य’ है, इन के रहस्यों को भारत के धर्माधिकारी लोग मूल गये हैं, मूर्तियों में ही जनता को और अपन को भरपाते रहते हैं।

लिखने का तो बत नहीं, हजारों, स्पात् लाखा, वर्ष से मनुष्य लिखते आ रहे हैं, इस लिये इस लेख का अब समाप्त करना चाहिए। हनूमान् जी की, और दून के परममहितभाजन मर्यादा-नुष्टुप आदर्श मानव राम जी की, स्तुति और प्रायंता स, लेख का अन्त करता हूँ—

मनोजव भाषतुत्पदेष, जितेन्द्रिष्य, बुद्धिमता वरिष्ठ,
वातात्मज वानरपूर्यमूल्य, श्रीरामदूत शरण प्रपद्ये।
त्यत्क्वासुदुस्त्पन्नसुरेविषत राज्य लक्ष्मी
धर्माष्ठ ! आर्यवचनाद् यद् भगाद् अरथ,
भूत्यात्तिह, प्रणतपाल !, भवाधिष्पोत,
दन्वे, महापुरुष !, ते चरणारविन्द !
ॐ यो देवानां प्रभवश्च उद्भवश्च,
विश्वापिपा, रुद्रो, महर्षि,
हिरण्यगम्भ जनयामात् पूर्वं,
स नो द्युदृष्ट्या शुभया सयुनक्तु । ॐ
ॐ सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु,
सर्वं सद्बुद्धिमान्नोतु, सर्वं सर्वं नन्दतु । ॐ